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THE EVOLUTION OF HIGHER EDUCATION IN ZIMBABWE

A

THESIS

Presented to the Faculty

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By

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ABSTRACT

This study examines the origins and development of higher education for the indigenous peoples in southern Africa as a whole, while focusing on the evolution of higher education in Zimbabwe in particular. The study examines the role that higher education plays in a developing social, economic and political context by reviewing the relevant literature on the history of higher education in southern Africa and conducting a survey of the current status of emerging higher education institutions in Zimbabwe. The government of Zimbabwe is pursuing multiple avenues of public-private co-operation in providing higher education in response to the growing demand from its citizens. The fieldwork included interviews with government officials and an extended visit to each of the four major new public and private universities in the country, during which focused interviews were conducted with university officials and relevant documents were obtained.

The first generation of universities in Africa is being reassessed and new institutions are being created as a result of changes that have occurred in the world, in Africa and in the universities themselves. Internationally, the emergence of global markets has created a competitive world economic system characterized by rapid knowledge generation and technological innovation. Therefore the African universities are not evolving in isolation. They are becoming an integral part of the world university systems.

This study documents the reciprocal relationship between the structure and function of educational institutions and the time and place in which they are situated.

The current explosion of new higher education institutions across Zimbabwe is clearly a product of its historical and contemporary evolution as an independent country. At the same time, it is apparent that Zimbabwe's future as a player in the family of global nations is increasingly dependent on a strong and responsive system of higher education institutions focusing on the needs of the country and its citizens. Zimbabwe's future as a nation and the future of its higher education institutions are inextricably linked.

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CHAPTER 1. INTRODUCTION

Zimbabwe attained self-rule in 1980. The future soci-economic and political development of the country was in the hands of the indigenous people for the first time in a hundred years of the colonial rule. Since Zimbabwe's formal occupation in 1890 the British rulers had appropriated the indigenous people's traditional occupations of mining, pastoral grazing and arable farming. From time immemorial the indigenous people had lived on the land using its resources. The act of expropriating the indigenous people's means of livelihood sowed the seeds of contention, dissention and animosity between the indigenous people and the colonial European settlers. The indigenous people were reduced to the level of serfs. They became like indentured servants in the services of the new regime. The indigenous people staged an unsuccessful rebellion in 1893 and another in 1896-97. In 1970-1980, a third rebellion turned into a full-scale Liberation War that led to Zimbabwe's Independence.

The British colonialists carved Zimbabwe out of the once great Monomotapa empire. Zimbabwe's land seize is 390,580 square kilometers. It is a little bit less than the size of the state of California in the United States of America. The population of Zimbabwe according to the 1999 estimates stands at 11,163,160 people. There are three major towns with sizable inhabitants. Harare the capital city with over 1,100,000 people, is the administrative center and the hub of the country's industrial and commercial activities. Bulawayo, 400 kilometers west of Harare, is the center of heavy industry with 621,000 people. The third town is Chitungwiza, which has a population of 274,000 and lies 10 kilometers south of Harare. Chitungwiza is nicknamed as a Harare dormitory

town because it does not have any significant industrial and commercial activities. The people commute to Harare for work and do most of their shopping there.

Demographically Zimbabwe has two main ethnic groups, namely the Shona and Ndebele. The Shona population is estimated as standing at 71%, whereas the Ndebele consists of 16%. The rest of the population consists of a few small minority groups, including the remnants of the European settlers, most of them being of British stock. A small number of people from the sub-continent of India and a few members of neighboring African tribal groups have been more or less assimilated into the major ethnic groups. There is a reasonable degree of intermarriage between the main indigenous ethnic groups.

Some scholars and Christian missionaries have wondered where the Zimbabwe people learned the practice of monotheistic worship. They have speculated the possibility of earlier contacts with Muslim and Judaic worshippers. However, a community of black Zimbabwean Jews claim their origins derive from the Biblical time in Syria. A recent analysis by academic scholars of genetic links appears to verify their claim. Given the similarities between the Christian religion and the Zimbabwean traditional religious beliefs and practice, it is not unusual that Christianity has had a fertile ground to flourish in Zimbabwe.

Since the occupation of Zimbabwe by the British in 1890 a partnership evolved between the colonial authorities and the missionary bodies. The colonial authorities gave the missionary bodies land for the purposes of missionary activities. Their mission was to evangelize and civilize the indigenous people and to provide literacy for them. The

missionaries were paid for the work. They became government agents and employees and introduced elementary literacy and rudimentary modern technical skills to the indigenous people. In time the technically skilled indigenous people became a potent challenger on the job market and the colonial regimes proscribed the teaching of technical subjects to the indigenous people so that jobs could be reserved for the European job seekers. This effectively killed the opportunity for indigenous technical schooling until recent times.

At Independence in 1980 Zimbabwe had only a small number of indigenous people who had received a full cycle of primary, secondary and tertiary education. The government started putting primary, secondary and tertiary institutions in place. Health and education institutions needed indigenous manpower trained in order to guarantee their continued functioning. The industrial and commercial sectors needed trained indigenous manpower as well. Technical and teachers' colleges were instituted. The University of Zimbabwe was expanded to create trained manpower to fill the gap left by the departed European Settlers'. The technical and teachers' colleges and the university became vocational and apprenticeship training institutions. Their mission was to train skilled manpower within as short a time as possible.

Massive expansion in primary and secondary school sectors took place. However, higher education did not expand at a comparable rate. From 1980 to 1990 the University of Zimbabwe was the sole university in the country. Quality manpower was in great demand, and thus the demand for more university opportunities. The new universities were to train new manpower skilled in the new technology.

In response to the growing need for higher education, the government of Zimbabwe recently opened the door to the development of new public and private institutions in the country. On the occasion of the official opening of Solusi College as a Seventh Day Adventist Church-sponsored university and the presentation of its charter on May 5, 1995, the President of Zimbabwe, Robert Mugabe expressed his hope and desire that more church-related universities would come into existence in the services of the people in the country. To understand the role that higher education can be expected to play in a developing country such as Zimbabwe, I have set out to review the relevant literature on higher education in sub-Saharan Africa and to conduct a survey of the current status of higher education institutions in Zimbabwe. The results of this research are contained in the following study.

Every year the Minister of Education in Zimbabwe presents to Parliament the Secretary of Education's Annual Report. The report is a comprehensive one, giving the number and gender of the students who attend all schools every year in Zimbabwe, including the number of students who completed high school in the immediate preceding year. The report, independently of the government, the schools and the universities, gives out the academic results of each student and of each high school in Zimbabwe. Students eligible for university education within the context of the Zimbabwean education system and policy can make application for the limited university openings available. However, as of 1995, the majority of the eligible secondary graduates were unable to gain access to higher education. The current institutions of higher education in Zimbabwe cannot accommodate all of the students who are eligible.

To show the magnitude of the numbers of young women and men wanting to receive a university education, it is worthwhile to quote the former Minister of Higher Education and Technology, Dr. Stan Mudenge, in a speech given in Parliament as reported by The Herald of September 15, 1994. He said that "Every year some 100,000 students qualify to go into universities and colleges, but of these, less than 50,000 students are admitted" (p. 11). He goes on further to say, that "The figure of those unable to go into tertiary institutions accumulate each year. At any one time one could have as many as between 300,000 and 400,000 students who are unable to go to universities, colleges and other tertiary institutions." He gave an example of the seriousness of the problem by saying, "At Mutare Teachers' College, 67,000 applied for the 400 places at the college."

In 1998, Nyamuziwa Munetsi, a high ranking official in the Ministry of Higher Education and Technology addressed a workshop on education for employment in the 21st century. He was quoted as saying that the students in Zimbabwe had limited opportunities for further education, even for those that qualified and had the funds to pay for their tuition. Elaborating on the state of affairs of education in Zimbabwe, Munetsi indicated that there were 4,585 primary schools in Zimbabwe with a population of 2,494,418 pupils. He went on to say that there were also 1,522 secondary school institutions that catered for 660,986 students and that the total number of secondary technical colleges in the country stood at 300 (1998: 5). Five universities educated and trained 90,000 students. In the Zimbabwe parlance, the term "college" has a connotation that includes institutions such as teachers', technical and agricultural colleges, youth

training centers, non-profit institutions like the seminaries and bible schools, as well as small private schools sponsored by individuals and organizations. The private schools, while sometimes lacking in the provision of quality education, nevertheless, fill the gap of inadequate provision of college opportunities in the country.

Two new church-related institutions of higher learning, namely Africa University (Methodist) and Solusi University (Seventy-day Adventist) are the first of a growing number of Christian church initiatives in Zimbabwe that are attempting to provide higher education services to the young women and men. The main Christian churches in Zimbabwe are the Dutch Reformed Church, the English Methodist Church, the Anglican Church, the Lutheran Church, the Church of Christ, the United Baptist Church, the Salvation Army Church and the Roman Catholic Church. Traditionally, the missionaries have proselytized the African child to adopt Christianity through schools. However, at this time these same missionary organizations are being called upon to participate in tertiary education. It is my intent that the following research will help to shed light on the role of new higher education institutions as they evolve in response to the hunger and thirst for higher education on the part of Zimbabwean youth.

It is the thesis of this study that higher education institutions have a reciprocal relationship with the time and place in which they are situated. On the one hand, they make an important contribution to the fulfillment of the social, economic and political aspirations of the people they serve. On the other hand, they are very much a product of the social, economic and political forces around them and are influenced in many ways by those forces. This study will examine the forces imbedded in that two-way

relationship and how they shape and are shaped by the institutional structures that make up what is commonly referred to as higher education.

The focus of the fieldwork for my research is the higher education milieu of Zimbabwe, southern Africa. The fieldwork includes interviews with government officials in Harare, the capital of the country, and a one- to two-month stay at each of four new major public and private universities, during which interviews were conducted with university officials and relevant documents were obtained. Further information is provided on two additional new institutions that emerged during the period of this research. The following report includes a detailed summary and analysis of the information I collected, and I intend to make my research findings and recommendations available to the government and churches in Zimbabwe and other interested countries in Africa.

"Higher education" is used here to refer to what is otherwise known as post-secondary, tertiary or university education. In the Zimbabwe context, "college" refers to an academic structure that is affiliated with a university, but a college in itself does not constitute a university. With the passage of time, the modus operandi and purposes of university structures are subject to change. As the times change, so do the people's perceptions and ideas about the purposes of higher education. The term "evolution" is used in this research context is synonymous with the notion of development. Evolution and development both signify change. Ovid, a writer in Greek antiquity wrote, *Tempora mutanda et nos in illos mutamur* – meaning that times change and everything subject to time changes as well. Such has been the case with higher education in Zimbabwe.

CHAPTER 2. RESEARCH DESIGN

In addition to a thorough review of the literature on the historical evolution of formal education in Africa, with an emphasis on Zimbabwe, this study includes a detailed analysis of current circumstances with regard to four of the newly evolving tertiary education institutions in Zimbabwe. Two of these institutions, the National University of Science and Technology and Zimbabwe Open University, are founded and run by the government (along with the original University of Zimbabwe). Two others, Africa University and Solusi University, are sponsored by the United Methodist Church and by the Seventh Day Adventist Church respectively. A third church-sponsored institution, Catholic University in Zimbabwe, emerged during the course of the research and will be included in the discussion as well. Less detailed accounts of other public and private tertiary institutional development initiatives in Zimbabwe identified as of September, 1999 are also included.

In preparation for the visits to each of the campuses, I gathered information from the Offices of the Minister of Higher Education and Technology and the Permanent Secretary to the Ministry of Higher Education in the following areas/issues: mechanisms in place to build public confidence in the handling of public funds for higher education; steps being taken by the Ministry to keep up or to improve the university and college administrations; and official perceptions of the recent (1994) student unrest in the universities and colleges linked with the public's perceived poor administration and the lack of accountability in matters related to the handling of funds. In my visits to the Ministry Offices, I received written materials such as "The Secretary's Report" and the

report on inquiries into the causes of unrest at the University of Zimbabwe in 1994. The Secretary to the Minister of Higher Education and Technology furnished me with a letter authorizing me to visit government institutions of higher education in the country.

I obtained some of the most useful research material from the library facilities of the Ministry of Higher Education and Technology. It was there that I obtained official reports relating to higher education policy, among which was the Chetsanga Report (1994) which dealt with the devolution of the University of Zimbabwe's degrees to the teachers' and technical colleges. I also came across the "Report on Distance Education" by Professor Graham Hill (1995). These reports were some of the most useful material in print that I found on my research quest. Later I also obtained a copy of the Williams' Report on establishing a Second University or campus in Zimbabwe (1989). The Williams' Report was a comprehensive work and a blue print for the future development of higher education in Zimbabwe.

To obtain an accurate picture of the new emerging universities, I collected statistical data on each institution during my visits to the various campuses. Any group, such as government agencies, churches, NGO's, non-profit organizations, or individuals who are interested in augmenting university education opportunities and contributing to the improvement of quality education in Zimbabwe are permitted to access this information. The following quantitative data were available as public information on the state of each of the universities:

- Total number of students according to gender in each university and in each faculty

- Number of teachers' colleges, technical colleges and agricultural colleges
- Number of students according to gender in each college.
- Information on annual allocations and the allocation breakdown according to each university and each college, and according to each faculty.
- Enrollment possibilities for new universities, both by the government and private sectors.

University of Zimbabwe, National University of Science and Technology and Zimbabwe Open University

In addition to the gathering of standard institutional statistics and documents, when visiting the campuses I gathered information related to the special context of each institution. The University of Zimbabwe (UZ) was preparing to celebrate its 40th anniversary, so I went to meet with the Vice Chancellor in charge of the university to get his views on how UW has served the country since it was formed. Since the University of Zimbabwe had been experiencing unrest arising from matters related to funds and mal-administration, I also sought explanations in relation to the mechanisms employed by the university authorities in the allocation of money and the measures taken against perceived mismanagement and misappropriation of the funds. I posed the same questions to the heads of the faculties, university bursar and the president of the student union. I collected opinions from various points of view and asked for specific suggestions for areas of improvement. Since Zimbabwe has many Christian denominations, I inquired about how UZ went about choosing the official chaplain to guide the religious and moral life of the university and his relationship with the unofficial chaplains who look after their

denominational student members. I also took a look at the recreational facilities for both intra- and extra-mural activities and contacted the chairpersons responsible for the recreational facilities.

The new National University of Science and Technology (NUST) in Bulawayo proved quite interesting and yet challenging because of its evolving nature. It has no fixed campus yet and therefore it was difficult to track down teachers and students. However, the university authorities were very helpful as they knew best how their institution worked, so I had to do a lot of traveling to the venue of lecture halls and to the work places where students gain real life experience in an on-the-job situation. Bulawayo is the second largest city in Zimbabwe and is in a predominantly Ndebele ethnic region, so I sought to identify the teachers and students by their ethnic origin. However, I had to be cautious when I asked questions related to matters of ethnic origins or I could be framed as attempting to fuel tribalism or regionalism.

Zimbabwe Open University was also a challenge to grasp, partly because of its "open" nature, but also because it too is rapidly evolving. However, the authorities were quite cooperative and I was able to determine how it had grown from being a division within the University of Zimbabwe to becoming in institution of higher education in its own right. Both of these new institutions are "works in progress, so the information included in this study should be considered but a snapshot from a particular point in time on their evolution as new institutions.

Africa University, Solusi University and Catholic University in Zimbabwe

The new church-related universities are beginning to generate excitement in the academic and intellectual life in Zimbabwe. Interestingly, these institutions are founded from the United States model of a university, and yet each are ideologically different on the grounds of religious worship. Furthermore, it appears that Africa University and Solusi University are already influencing and revitalizing the University of Zimbabwe through the importation of American books, American university structures and other American technological paraphernalia that will likely have an enormous impact on the Zimbabwean life style.

Africa University is located in the outskirts of an urban area – Mutare city. The teaching staff at the university presently stays in Mutare city. They commute daily to and from the university campus, whereas the students live on campus. At this campus it was helpful to observe the teacher/student relationships. One aspect that is different on this campus and unique to Africa University is the interaction of foreign students from other African countries with Zimbabwean students. The university authorities at Africa University were kind enough to accommodate me on campus so that I could have a closer experience with the students, including eating with them in the cafeteria. Since some of the students came from non-Anglophile Africa, I was interested in how they handled the language of instruction and the national outlook of their teachers.

Solusi University is located in the country, so I was able to focus on learning about student activities and about how the teachers and the students went about their teaching and learning on campus. I was able to observe closely the teacher/student

relationship in a controlled atmosphere because of the school's geographical isolation in a rural area. It was of special interest to me to inquire into SU's reactions to the governments' delay in granting Solusi Mission its university charter because of objectionable issues related to the doctrine and practices of the Seventh Day Adventist Church, as well as its views on gender issues and its source of funds. The Solusi University authorities brushed aside allegations of fund anomalies as mere fabrications without foundation meant to tarnish the institution's reputation.

Catholic University of Zimbabwe arrived on the higher education scene in Zimbabwe in the middle of my fieldwork, so I attempted to gather as much information as possible about its development as well. I was especially interested in its role because of my own prior involvement in secondary education institutions operated by the Catholic church. Each of these new institutions adds a new dimension to the opportunities for Zimbabwean's to gain access to higher learning in their own country.

Interviewing Administrative Officers at Each Institution

In the Zimbabwean context, Vice Chancellors are invested with the responsibilities of looking after the day to day operations in the university. Under each Vice Chancellor are personnel responsible for finances, registrar, academics, housing and all the other functions necessary to the operation of a university. I interviewed two Vice Chancellors (Solusi and Catholic University), as well as upper-level administrative personnel at each of the other major institutions and asked them to share with me the problems, hardships and successes they have encountered in the administration of their

respective institutions. My interviews also included questions such as the following on the funding of the institutions:

- What is the amount of money they are given by the government in each academic year?
- Is the amount reasonable enough to enable them to run the institution adequately?
- Are there areas where they would like to see more funding?
- In what form are they given the money and what restrictions in the use of it are imposed on them by the government?
- Is there a difference in tuition charges between the Zimbabwean and foreign student payment?
- How much money does the responsible church authority give the institution for the academic year?

The church-sponsored institutions are granted their charter according to the Williams Report (1989:61-62), which requires that they satisfy the government authorities that they have in place the following considerations, which were also a subject of my inquiry:

- A steady and reliable source of funding for the university
- The government of Zimbabwe should directly be represented on the Governing Board of the university institution
- Curriculum must reflect the needs and priorities of a developing country like Zimbabwe.

- Students should be recruited on academic merits without discrimination on the grounds of religion, ethnicity, color, race, sex, culture, political opinion and so forth.
- 40 percent of the students must be drawn from Zimbabwe and 60 percent from other countries.
- University entry qualifications must be adhered to.
- Students from abroad must comply with Zimbabwe's immigration requirements.
- Teaching staff must have qualifications enabling them to teach in any of the Zimbabwe national universities.
- Recruitment of teaching staff must be done without discrimination on the grounds of race, religion or gender.
- An attempt must be made to recruit qualified Zimbabwean senior academics and administrators.

Understanding Personnel and Department Policies

Since so many third-world universities suffer from frequent turnover of their academic staff, I was interested in identifying what incentives are in place to retain and attract academic staff of quality, in the line of attractive pay, availability of quality accommodations at a reasonable cost in or near the university, or a reliable transport system and shopping centers. Other areas of inquiry regarding staffing policies included the following:

- Can non-Zimbabwean citizens hold the position of being a chancellor or other senior university positions?
- Who recruits academic and non-academic staff and what is the method employed in the recruitment of the staff?
- Who pays, supervises and disciplines the non-academic staff, like the kitchen and catering staff, maintenance staff, bursar and so forth?
- What is the number of faculties and teaching staff, as well as their qualifications?
- What are the student entry qualifications into each separate university and faculty?
- What is the procedure for the appointment of officials and academic heads of the faculties?
- What are the amount and quality of the teaching and learning inventories, library facilities, department books, teaching aids, computers, videos, typewriters and so forth?

Gathering Student Data

Following are some of the areas in which student data was gathered from each university:

- What are the total number of students in each university and the number of part time students and their departments?
- What are the number of students staying on campus in the student halls and the number of students staying off campus?

- What is the method of payment for both on and off campus students and also the criteria employed in deciding who of the students should stay on campus and who should stay off campus?
- Do the students who stay off the university campus find it easy to get transport from their place of residence to the university and similarly from the university back to their homes?
- What are the conditions of their residence and are they conducive to studying or not?
- Are students able to obtain adequate meals of nutritional value?

Catching Up with Higher Education in Zimbabwe

Changes in socio-economic and political spheres can sometimes occur over a short period. The phenomenon of change appears more perceptible in the third-world than it is in the developed countries. Before I left Zimbabwe, it did not seem possible that churches or non-profit organizations or the government of Zimbabwe itself would be in the process of constructing the many new university initiatives that are now taking place throughout the country. By the time I had returned to Zimbabwe after three years at the University of Alaska Fairbanks, major developments in restructuring university education had taken place. The changes underway have provided a fertile ground to examine the evolving role of higher education in a developing country, and it is that ground that I will explore in the chapters that follow.

Chapter three will provide a historical look at how formal education was first established in Zimbabwe. Chapter four will explore the early development of higher

education in pre-independence, southern Africa, including Rhodesia. Chapter five will examine the current status of public higher education in Zimbabwe, and chapter six will provide a detailed account of recent developments in private higher education. Chapter seven will attempt to summarize the earlier chapters and provide some guidance in terms of recommendations for the future of higher education in Zimbabwe.

Reflections on the Research Experience

When I went to carry out my research in Zimbabwe in 1997, I had a beginners' understanding of what qualitative research was all about. As I became immersed in the fieldwork, the qualitative research approach became more meaningful, interesting and helpful. Visiting the colleges and universities as a researcher was an eye opener for me. I was able to talk to and see the students and teachers in their real-life school conditions. Their hopes and aspirations were stemming from their life conditions. It dawned on me early in the fieldwork that I was dealing with a wide cross-section of people, each with their own agendas and biases, including my own. Sometimes I found it hard to get permission for entry into some institutions of higher education where their perception of me seemed fearful. Perhaps they thought that I might unearth secret undertakings as I visited their institutions. Research in such an atmosphere was like walking in a minefield and I had to be very cautious to make sure I assembled an accurate picture of what was happening and for what reasons. Generally, however, once they got to know me most people in the institutions I visited welcomed me with joy for what I was to do, and they seemed to trust me to tell it all to the world.

CHAPTER 3. REVIEW OF THE LITERATURE: THE HISTORICAL FOUNDATIONS OF FORMAL EDUCATION IN ZIMBABWE

Wilmot (1896, p. 149), in his book entitled Monomotapa wrote that Pope Innocent XII divided the world into fourteen (14) Missionary provinces. Monomotapa, the present Zimbabwe, was one of them. From Wilmot's writings we learn that Livio Sanuto published his "Geographia dell Africa" in Venice, Italy in 1588 in which he described Monomotapa as "an island lying between two rivers" (p. 146). He described the Monomotapa people as practicing the belief of monotheism, that is they believed in one God only and they also venerated their dead whom they called "Mozimos." Sanuto also wrote about the activities of the Monomotapa people as being agriculture and smelting metal (Wilmot, 1896, pp. 146-147).

Quoting the early Portuguese writings, Wilmot wrote that the Monomotapa rulers had soldiers that included five thousand women. Over the years a legend persisted that the interior of Monomotapa was an El Dorado of gold attracting both the Portuguese and the English explorers. Another myth was that the gold used to ornate the Temple at Jerusalem was believed to have come from Monomotapa, the home of Queen of Sheba (p. 147).

The code of law that governed the Monomotapa was based on the Ten Commandments. Wilmot, quoting from the early Portuguese explorers, adventurers and missionaries wrote that:

> Those Benomotapa (Monomotapa) are very much disposed to be converted to Christianity. In fact, they believe in one God whom they name Mezimo

> (Mudzimu) and they adore no idol, in opposition to the customs of all the other black people, who are idolaters and fetishists. Among them witchcraft (fetishism) is an abomination, and punished with death. They are not less severe against theft and adultery (p. 153).

In later years a British colonial administrator by the name of Bullock wrote that the Mashona people, the descendants of the Monomotapa people, believed in and worshipped one Supreme Being whom they call Mwari/Mlimo, that is God (1928, p. 116). Bullock went on to say that the major flagration of the laws, such as murder, theft and adultery were punishable by death or banishment.

Missionaries and Basic Education

The first official Portuguese missionary commissioned to evangelize Monomotapa could not have come at a worse time. The grandeur of the legendary Monomotapa Empire was in decline. Turmoil and strife were the order of the day. According to Gann (1965, p . 16), the orderly succession to the deceased leader, Matope was not possible. His sons did not possess qualities of leadership comparable to their late father. As a result Monomotapa was divided into southern and northern kingdoms. The Northern Kingdom retained the legitimacy of the greater Monomotapa Empire and the rulers were entitled to the hereditary title of Monomotapa. However, the southern kingdom assumed a new name, Urozvi, and a new title, Changamire. Although Monomotapa was divided, in times of stress and war the two kingdoms joined forces against a common enemy. Ransford (1968, p. 75) describes how a southern kingdom (Urozvi) military leader joined his army with that of the northern kingdom

(Monomotapa) fighting against the Portuguese army. The Portuguese were driven from the interior of Monomotapa.

According to Ransford (1968, pp. 45-46), Father Goncalo da Silveira was of noble birth. He entered the Society of Jesus, popularly known as the Jesuits, in 1543. He was ordained as a priest in 1556. Thereafter, he was sent to Goa, India where he spent three miserable years of his life. His desire was to work as a missionary in the service of the Monomotapa people. His wish was realized in September of 1560 when he set sailing for Monomotapa. From the Indian Ocean off the Mozambique coast, da Silveira sailed by boat and canoe up the Zambezi River towards his Monomotapa residence.

On December 25, 1560, da Silveira celebrated the first Christian mass on Monomotapa soil. The following day, December 26, 1560, according to the Christian tradition, commemorates the feast of St. Stephen, a Christian martyr. On that day, he met the Monomotapa and legend has it that on occasion of meeting the Monomotapa, da Silveira was overheard remarking that he smelled his own martyrdom.

According to Gann (1965, p. 18), the Monomotapa King was but a young boy, unmarried and was in his mother's tutelage. His name was Nogomo Mupunzagutu (Negomo Mapunzaguta) and his mother's name was Chiuyu. Ransford (1968, p. 47), makes similar observations about the youthful Monomotapa King. He is described as being immature, unmarried and still very much under the influence of his mother.

The encounter between the Monomotapa and Father Goncalo da Silveira was a dramatic one. A chasm of differences seemed to exist between them. The Monomotapa represented pagan traditions and customs, while Father Goncalo da Silveira represented

Portuguese Christianity, and Portuguese tradition and customs. The Monomotapa received da Silveira as was deemed his rank and position. After the greeting pleasantries, the Monomotapa presented da Silveira gifts of gold, oxen and slaves. Among the slaves were young maids drawn from the lower social ladder purported to be as domestic servants and social aide-de-camp. The male servants in the main looked after cattle herds, sheep and goats. To the consternation of the young monarchy and his chief councilors, Father Goncalo da Silveira would not have any of the gifts. Instead, da Silveira sought after the salvation of the Monomotapa King and his people.

According to Ransford (1968, p. 48), the transactions between the Monomotapa and da Silveira were made possible through a resident Portuguese by the name, Antonio Caiado. In Monomotapa and at the royal court resided Portuguese adventurers, explorers, traders and quasi missionaries as well as Arab Muslims. Foreign visitors were no strangers to the Monomotapa Empire.

In return da Silveira presented a portrait of Mary, the Mother of God. The picture must have been a fitting present for the Monomotapa, because according to Wilmot (1896, pp. 153-154), "women are especially objects of veneration, and even the Emperor yields precedence to them." Thoughts of bewilderment must have run through the mind of the youthful monarchy. What was he to do with the portrait of the Madonna? Was the portrait a representation of a woman da Silveira wanted him to marry? After all he was young and unmarried as well. According to Ransford (1968, p. 48), Antonio Caiado, the chronicler of Father Goncalo da Silveira wrote that the Monomotapa asked da Silveira if he could meet the real person represented by the picture.

When Father Goncalo da Silveira noticed that the Monomotapa King was curious to know more about the Christian faith, he began to instruct him and his courtiers. The curriculum was the Ten Commandments, like the belief in one true God, thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not covet the wife of one's neighbor' and so forth. The Monomotapa must have wondered whether da Silveira was all there. After all he was teaching the Monomotapa monarch and his subjects matters that were enshrined in their code of unwritten law. They must have been musing if da Silveira had nothing better and new to teach them. In later years, the European and American missionaries at the turn of the 19th century fell in the same trap, assuming that the people of Zimbabwe knew nothing about the Judeo-Christian tenets. The teaching of the Seven Sacraments was nothing new to them. The Sacraments of Baptism, Penance, the Anointing of the Sick, Marriage, Confirmation, Ordination and Eucharist were not beyond the comprehension and experience of the Monomotapa people. The Christians of the Roman Catholic faith understood the Sacraments as help coming from God and they were administered in a ritualistic form. In every facet of the lives of the Monomotapa people rituals were Conditio Sine Non Qua. Rituals accompanied every rite of passage. At birth, death, illness, marriage, installation of rulers, at planting and harvest seasons and so forth, rituals played a crucial role. The advent of the Roman Catholic missionaries revitalized the Monomotapa Modus Vivendi. Religion and secular affairs in Monomotapa were inseparable though they had different roles that were complementary.

According to Ransford (1968, p. 9), within a few weeks of the Christian religious instructions, the Monomotapa, Nogomo, his mother, Chiuyu and some three hundred

courtiers and subjects accepted the Christian idea of salvation through baptism and they were all christened. The Monomotapa king took Sebastian as his Christian name. Of course, the King of Portugal's name was Sebastian. The Monomotapa's queen mother, Chiuyu had Maria as her Christian name. Great rejoicing and big celebrations ensued. However, the triumph of success of Father Goncalo da Silveira in converting Monomotapa within a short period of time was not celebrated by everyone. The Arab Muslims' hearts were consumed with jealousy and envy. Wilmot (1896, p. 171), confirmed this when he wrote that:

> The conversion of the Emperor and his courtier to Christianity was looked upon with horror and dismay by the Mahometans at Zimbaoe, and everything in their power was done to poison the mind of the King against da Silveira and Christianity.

According to Ransford (1968, p. 49), accusations framing da Silveira as a Portuguese spy, witch and a collaborator with the Monomotapa King's usurping brother were leveled against him by the Arab Muslims. In particular, the sprinkling of water at baptism was framed as a form of witchcraft. Wilmot (1896, p. 172), indicates that other accusations were raised against da Silveira by the Mahometans. Antonio Caiado alerted da Silveira to the perils threatening his life, but da Silveira would not flinch and neither would he try to leave the country. Instead, he continued steadfast giving Mass services at makeshift altars within the royal and neighboring villages. Eventually, according to Ransford (1968, p. 50), the Monomotapa King in council with his chief councilors agreed to the execution of da Silveira. Knowing about his imminent death, da Silveira exhorted

the resident Portuguese and the newly converted Christians to receive the Sacraments of Penance and Holy Communion. Ransford (1968, p. 50) indicates that Father Goncalo da Silveira was strangled to death by the Arab Muslims on Sunday, March 16, 1561, whereas Wilmot (1896, p. 174), writes that da Silveira was murdered on August 11, 1561. However, before da Silveira was martyred, he implored Antonio Caiado to assemble all the Catholic Christians that they might receive the Sacraments of Confession and Holy Communion. On the same day, fifty more converts were baptized.

Following the murder of da Silveira, Wilmot (1896, p. 176), indicates that the King was giddy and nervous. He ordered the immediate execution of the newly baptized Christians. Of course, the headmen and councilors were indignant and appalled by the atrocities at the hands of the King. They decided to challenge the King for his inconsistency by saying that if the receiving of baptism were a capital offense, then the King himself ought to die because he was baptized too. The bold challenge from the councilors stopped the wanton killings.

A host of misfortune, including drought, famine, locusts and other forms of pestilence visited the Monomotapa Empire. The people of Monomotapa interpreted these phenomena as omens of God's displeasure and wrath avenging the innocent blood. The whole of Monomotapa went through a period of repentance, fasting and prayer atoning for the sins of their rulers.

When the news of the martyrdom of da Silveira reached Portugal, Ransford (1968, p. 53) reports that the tiny Kingdom went into a frenzy demanding vengeance for the murder of the Portuguese national and a missionary. The Portuguese King Sebastian

in consort with his councilors agreed that an expeditionary force must be raised with the objectives of:

- avenging the death of Father Goncalo da Silveira
- expelling all the Arab Muslims from Monomotapa
- bringing Monomotapa under Christian and Portuguese rule

King Sebastian appointed Captain-General Francisco Barreto to lead an expeditionary force to Monomotapa. Barreto was a devout Catholic and he enjoyed the King's confidence and favors. For the expedition, Barreto recruited 1000 young men out of several thousand foreign army volunteers. Four Jesuit priests under the leadership of Monclaro acted as chaplains. In 1569, according to Ransford (1968, pp. 54-5), a fleet of four ships left Lisbon with tremendous fanfare for the Monomotapa conquest. However, one ship ran aground at the Canary Islands and the other three ships were driven by the wind to Brazil. It took the expedition some six months to reach East Africa.

Monomotapa's residence was accessible from the sea either by land or by the Zambezi River. If Barreto had been left to himself to decide, he would have probably chosen marching his men on foot along the high plateau of Monomotapa. Health-wise, the high plateau is not infested with tsetse flies that cause sleeping sickness to people and death to animals and mosquitoes that cause malaria. However, the chaplain, Monclaro overwhelmingly domineered him to follow " the well known beaten route along the Zambezi river." Of course one could understand Monclaro's frame of mind. The missionary harbinger to Monomotapa was a Jesuit, da Silveira. He reached the Monomotapa's residence by traveling along the Zambezi River. But the Zambezi river

valley was unhealthy and a deathtrap. It was a breeding valley for mosquitoes and tsetse flies. However, there were some advantages traveling on the Zambezi River. First, the Portuguese had built settlements and forts like Sena and Tete. Second, the Monomotapa vassals and subjects had become used to living alongside with the Portuguese. From the sea, Barreto sailed in a flotilla of boats and canoes to Sena, some 60 miles up the Zambezi River. Barreto decided to pitch camp at the gates of Sena. From Sena, Barreto dispatched emissaries to Monomotapa with terms of peace or war. The envoys did not return. They either were drowned or fell victims to wild animals or to hostile tribes, or they were not trustworthy fellows who chose to abscond. Six months elapsed while Barreto was at Sena waiting for the Monomotapa's reply. The six months sojourn at Sena proved fatal for Barreto's men and horses. A hundred of his men died from dysentery and malaria. His horses died too from what Barreto presumed was poisoning by the Arab Muslims.

A swift retribution descended upon the Arab Muslims. A ferocious manhunt followed. All the Arabs within reach were hacked to death. According to Ransford (1968, p. 57), quoting from the writings of Monclaro, the Arab Muslims were condemned and were to be put to death by any means. The following is the account of what took place.

> Some were impaled alive. Some were tied to the tops of trees, forcibly brought together, and then set free, by which means they were torn asunder; others were opened up the back with hatchets, some were killed with mortars, in order to

> strike terror into the Natives; and others were delivered to the soldiers, who wrecked their wrath upon them with arquebusses.

Ransford (1968, p. 57), continues quoting, but this time from the writings of one of the Portuguese chroniclers by the name de Faria. De Faria is reputed to have written the following excerpt:

> A single infidel (Arab Muslim) who was permitted to enjoy a comparatively merciful death because he affirmed that the Blessed Virgin had appeared to him and commanded him to become a Christian by the name of Lawrence had the favor to be strangled.

The content of the message Barreto sent to Monomotapa, according to Ransford (1968, p. 58), was that all the Arab Muslims must be evicted from Monomotapa and its dominions and that the Portuguese must have an unlimited trade and mining rights in the empire, especially in the eastern province of Manicaland. Wilmot (1896, p. 178) echoes what Ransford wrote above. He said that Barreto asked the Monomotapa for complete compliance with uninterrupted missionary activities in the process of evangelization in the empire, that the Portuguese must have an exclusive monopoly of trade and mining rights, and that the murder of Father Goncalo da Silveira must be avenged.

The delay of a reply from the Monomotapa was misconstrued. Barreto thought that the delay was the Monomotapa's prevarication and he decided in July of 1572 to march on Monomotapa. However, the fact of the matter was that the envoys were drowned on their way to the Monomotapa. Hence the Monomotapa never received the message.

While at Sena, Barreto had replenished his inventory. He had gotten more firepower, mules, donkeys, Camels, boats and canoes. Barreto left for Tete some distance up the Zambezi River. At Tete, Barreto encountered a hostile Tonga tribe that was continuously rebellious against the Monomotapa rule. According to Ransford (1968, p. 60), the Tonga assembled 12,000 men in a battle formation ready to engage him. Barreto had probably 700 men. He led his army mounted on a horse while Monclaro rode on a mule carrying a Crucifix, the banner of Christian crusaders and Christendom. The numerical strength of the Tongas was no match to the Portuguese canons and guns. The presence of camels, horses and mules overwhelmed the Tonga warriors armed with bows and arrows.

Ransford (1968, pp. 64-65) writes that when the Monomotapa King heard about the superiority of the Portuguese firepower, he sent twelve of his top councilors seeking terms of peace. Barreto in turn sent three of his men reiterating his previous terms of peace. He demanded the eviction of all the Arab Muslims from the interior of the empire. The Portuguese missionaries must be allowed to enter the interior of the empire to teach and evangelize the Christian Gospel, and all the mining rights must be ceded to the Portuguese. With the acceptance of these terms by the Monomotapa King, Barreto stopped his men advancing on the King's residence.

Happy with the treaty he was able to extract from the Monomotapa, Barreto withdrew his forces to Sena. At Sena, Barreto was horrified to discover that four hundred and fifty soldiers he had left had died. One hundred and fifty survived. Of the remaining

one hundred and fifty, only a few were capable of bearing arms. In the same year, 1573, Barreto died at Sena

Fernandes Homen succeeded Francisco Barreto. His task in comparison was easier than that of Barreto. He consolidated Manica Province and the Zambezi valley areas that were ceded to the Portuguese in the treaty between the Monomotapa Sebastian Nogomo and Francisco Barreto. Churches and schools after the Portuguese fashion were thriving. The support in clergy personnel was promising. The religious orders like the Jesuits, Franciscans and the Dominicans were building churches and houses in the Monomotapa Empire but with concentration in the Manica Province and the Zambezi valley.

The Portuguese decline in Monomotapa started when King Sebastian of Portugal died in 1578 in Morocco, North West Africa. In 1580, King Philip II of Spain annexed Portugal for the next eighty years. During that period the Portuguese overseas possessions like the Monomotapa empire did not get very much support.

In 1596 the Monomotapa King Sebastian Nogomo died and was succeeded by Gatsi Rusere. According to Ransford (1968, p. 70), Gatsi Rusere was a notorious dagga (pot) smoker. However, Gatsi Rusere was an astute ruler. He knew when to make alliances and when to betray his enemies. Gatsi Rusere was conscious of being a ruler of a great empire. He made close alliance with the Portuguese. To make the Portuguese keep their part of the alliance, he gave the Portuguese all Monomotapa mineral rights, in exchange for the Portuguese keeping him on the throne. He died in 1627.

Nyambo Kapararidze succeeded his father Gatsi Rusere (Gann, 1965, p. 24). His reign was one of terror. He was determined to wipe out the Portuguese influence. Apparently the Portuguese population had grown big and their influence was being felt in the political and economic life of the people in the empire. Nyambo Kapararidze incited his subjects to go on a campaign of killing the Portuguese. Ransford (1968, p. 71) thinks that over four hundred Portuguese perished in the rebellion against them. Two Friars named Luis da Espirito Santo and Joao da Trinidado were tortured to death. One was skinned alive and the other was thrown over a cliff. By 1631 only a handful of Portuguese who managed to escape to the Portuguese strongholds of Manicaland Province and the Zambezi valley survived the wrath of Nyambo Kapararidze. The Portuguese did not give up in the face of atrocities in the Monomotapa Empire. They made a counter attack on July, 1632 and inflicted heavy casualties on Nyambo Kapararidze's army of an estimated 100,000 men.

Following the defeat of Kapararidze, according to Ransford (1968, p. 72), two main events occurred. First the Portuguese wanted to settle two thousand pioneer families accompanied by four or six doctors. It was also thought that the number of Christians in Monomotapa needed the services of about fourteen friars. Second, the Portuguese reserved the right to hire and fire the Monomotapa ruler. The first ruler was Mavura II who was later baptized as Dom Philipe I. His reign lasted for twenty years. The Portuguese helped him in the construction of a chapel.

Mavura II was succeeded by Kazuru Kumusapa who was a professed Christian. With the Monomotapas as Christians, it was hoped that the entire country would become

a Christian nation. Kazuru Kumusapa, while he was the reigning monarch, was soon murdered. It was getting impossible to govern the Monomotapa Empire as a unitary state. Each small principality was asserting its autonomy. The Portuguese involvement did not make matters any better. According to Ransford (1968, p. 75), although the various small kingdoms that constituted the Monomotapa empire had differences and squabbles among themselves, they nevertheless closed their ranks when need be against the Portuguese. In 1693 a combined force of the different factions in the Monomotapa empire was led by a military genius that went by the name Dombo who was able to drive the Portuguese from the interior of the empire. It was only a matter of time however, that new missionaries and new colonialists would again be involved in the affairs of the once great empire

The Portuguese and Schooling

The history and lived experience of the Western Christian Churches has been inextricably linked with schooling wherever they went. The Portuguese were no different in the Monomotapa Empire. Gann (1965, p. 24), writes that Miguel, one of the sons of the Monomotapa King Mavura II, decided to enter religion and joined the Dominican Order. There is no written record of how he was trained, however, Gann writes that Miguel, "in 1670 received the diploma of Master in Theology, subsequently renouncing his worldly position and dying as vicar of the convent of Santa Barbara in Goa, India."

The Portuguese settlements and church relics that have stood the test of time seem to suggest that the Portuguese and the religious orders' personnel were spread far and wide across the length and breadth of the empire. Early Portuguese churches built in

Manica province, at Sena and Tete, have stood the test of time and are still in use to this very day. However, other church structures in the interior of the country fell into disrepair and ruins. Their relics can still be seen today at Dhlodhlo, Nalatali, Dambarare, and at Luanze in Mazoe area, and at Bocuto (Bokoto) and Nyadiri in the Mrewa district. Ransford (1968, pp. 69-70), assumes that with the ubiquity of small Christian communities and church structures across the Monomotapa empire, there was some form of schooling conducted by the Dominican and Franciscan Friars and the Jesuits. The Christian Churches always establish parochial schools wherever they established churches. According to Gann (1965, p. 26), the Jesuits at the beginning of the seventeenth century set up a school at Sena where white, brown and black scholars studied side by side. It seems the first missionary initiatives in evangelization and schooling in the Monomotapa Empire came to naught. The second wave of missionary initiatives coming from the southern region of Africa had to start evangelization all over again. There was no link left between the first and the second initiatives in evangelization. In the second phase of evangelization in the former Monomotapa, schooling became a vehicle for Christian proselytization.

Second Missionary Initiatives in Zimbabwe

According to Gann (1965, p. 41), Robert Moffat, a Scotsman, was ordained a missionary for the London Missionary Society (LMS) in 1816. He left in the same year for missionary work in Namaqualand, South Africa. He later moved up north into Bechuanaland, now known as Botswana. He built a mission station at Kuruman. He started the ordinary missionary activities. A a medical doctor, he cured the people from

their ailments, and he helped them to raise their living conditions and improving agriculture and technical skills. More importantly too, he introduced the three R's, namely Reading, Writing and Religion. Robert Moffat had to learn the local language, Sitswana. He then started teaching the people in the language and translating the Bible and other religious literature into Sitswana. He was a frontiersman. The London Missionary Society mission stations like Kuruman in Botswana and later Inyati in Zimbabwe provided a pied-a-terre for the European hunters, adventurers, traders and travelers going into the African interior. Although the missionaries were isolated in the wildness of Africa, nevertheless they were well furnished with the news and developments in Europe and elsewhere according to Keppel-Jones (1983, p. 13).

Robert Moffat according to Gann (1965, p. 42), was a friend of Mzilikazi, the Ndebele ruthless ruler. Over the years, frequent visits were exchanged between them. Notwithstanding their friendship, Mzilikazi never became a Christian convert, nor did he allow his people converted to Christianity. The practice of polygamy, pillaging and plundering was the Ndebele way of life. According to Gann (1965, p. 204), conversion to Christianity takes time. He gives an analogy of the Jews who took centuries of dispersion in Europe to abandon the practice of polygamy.

Robert Moffat, having spent some 38 years in Africa, was feeling a sense of his mortality. In 1859, with the blessing of the London Missionary Society (LMS) he wanted to open a new mission site among the Ndebele of the present Zimbabwe. Robert Moffat undertook a three-months-journey visiting Mzilikazi. According to Ransford (1968, pp. 132-133), he was made to wait patiently for an audience with Mzilikazi for two months.

In the months waiting outside Mzilikazi's village, he was under strict injunctions not to hunt nor to fish. Mzilikazi gave Robert Moffat supplementary food to add to his meager inventory. Mzilikazi was observing months of fasting in preparation for the ceremony of the First Fruits and tradition forbade him meeting strangers. Within that period, Mzilikazi and his councilors agreed allowing Robert Moffat to open a mission station at Inyati, in exchange for guns.

Robert Moffat spent a year establishing Inyati mission in Zimbabwe. His presence was necessary allaying the fears and suspicions that the mission station would be used for reconnoitering the interior for the Dutch or Boers. When Robert Moffat left Inyati mission in 1860 for retirement in South Africa, he left his son John Smith Moffat in charge of the mission together with two other missionaries, namely William Sykes, a Yorkshireman and Thomas Morgan Thomas a young Welshman. Robert Moffat did not like to leave a vacuum between himself and Mzilikazi and his people. He understood very well the worldview of Mzilikazi and his people. The relationship between John Smith Moffat and Mzilikazi was that of a son and father. John Smith Moffat was left in the care of Mzilikazi. It would have been a shameful thing for Mzilikazi if anything unfavorable happened to John Smith Moffat. However, the missionaries at Inyati, because of their differences in temperament and nationality did not work well together as churchmen, but they at least tolerated each other. Despite their differences in personalities the missionaries of the London Missionary Society built two other mission stations at Hope Fountain and Dombadema, making altogether three mission stations

under the London Missionary Society aegis. The London Missionary Society set a pattern for evangelization in the Second Evangelization Initiatives in Zimbabwe.

The Pioneer Column and the Occupation of Mashonaland (1890)

According to Ransford (1968, p. 117), Mzilikazi died on September 6, 1879 and was buried with all the necessary rites and obsequies befitting a King. Lobengula succeeded him. After the Berlin Conference in 1884-1885, the various European nations making agreements with the African rulers were busy soliciting the African rulers to come under their sphere of influence. In that spirit, according to Ransford (1968, p. 183), Charles Rudd and Thompson persuaded Lobengula to secede all the mineral rights in his kingdom and dominions to Sir Cecil John Rhodes. According to Gann (1965, p. 79), an LMS missionary that went by the name Charles Daniel Helm acted as the interpreter in the Rudd-Thompson and Lobengula transactions. The question that may be raised is how honest and trustworthy was the Rev. Helm? On October 30th 1888 according to Ransford (1968, p. 182-183), the following agreement was signed:

> The complete and exclusive charge over all metals and minerals contained in my kingdom ...together with full power to do all the things that may deem necessary to win and procure the same.

In return Rudd and Thompson promised to pay Lobengula in rifles and 100,000 rounds of ammunition, as well as a gunboat on the Zambezi River. Rhodes and the British government needed the agreement with Lobengula because they wanted to halt the German expansion eastwards and the Boer Republics northwards. Without much ado, Rhodes commissioned a force to occupy Mashonaland. He entrusted this task to a young

man that went by the name Frank Johnson. Johnson was an enterprising young man who at the age of sixteen years left England and started working in South Africa, Botswana and Zimbabwe. While he was in Zimbabwe, he met Selous, a legendary hunter and adventurer in the interior of Zimbabwe. Both men mined gold in Mazowe where they learned from the local chiefs that they were independent of Lobengula's jurisdiction.

At Kimberly, in South Africa, Ransford (1968, p. 193), writes that Frank Johnson had a breakfast of an egg and bacon with Rhodes – typical English breakfast. The talk over breakfast was about Rhodes's obsession wanting to occupy Mashonaland. In the course of the conversation, Frank Johnson alerted Rhodes that Mashonaland was not under the jurisdiction of Lobengula. That was a touchy subject for Rhodes. Ransford (1968, p. 194), wrote that Rhodes quickly silenced Frank Johnson by offering him a sum of money. Rhodes did not want it known that Mashonaland had not been covered under the Rudd-Thompson and Lobengula concession. Uncharacteristically, Ransford writes that Rhodes opened up to Frank Johnson. Rhodes told Frank Johnson that he had asked General Frederick Carrington commanding a British force in Botswana if he was interested in the idea of occupying Mashonaland by force. Carrington said he needed 2,500 soldiers to do the job. Rhodes, as the financier of the scheme, thought it was too expensive and probably might not have had the money for it. Frank Johnson as a young man of twenty-four years suggested that he could do the job with a force of 250 men. However, according to Ransford (1968, p. 195), Frank Johnson wanted 40,000 pounds in English money deposited in his bank account before he did anything. Later, when the mission was accomplished he would need the balance of 50,000 pounds paid in

installments and 100,000 acres of land in addition. Rhodes was in agreement with the transaction. News leaked out that Lobengula was in imminent danger of being attacked. The plot was immediately stopped. The British government did not like the repeat of their humiliation in 1879 at Insandhlwana when they lost their entire battalion to the Zulu warriors.

A new scheme was brewed. It involved an avoidance of confrontation with Lobengula but occupying Mashonaland peacefully. Frank Johnson was given the task of preparing an expedition force for the occupation of Mashonaland. Frank Johnson accomplished his assignment expeditiously and efficiently. According Keppel-Jones (1983, p. 164), Frank Johnson first raised a core of 500 men from the British soldiers under the command of General Carrington. Fearing the possibility of being attacked by the Boer Republics, he raised another 500 men from the children of South African professionals. He also recruited about 350 African laborers from different tribes like the Griquo, Zulu, Sotho and so forth. He also collected about 2,000 oxen that would pull the wagons. The men were well furnished with military wear and had a good supply of military weaponry. The common gun was a Maxim. When all was ready, Pennefather assumed the role of a supreme commander with Selous and Frank Johnson as scouts. They hacked the trail ahead of the expedition. The expedition avoided traveling through the Matebele country and they looked out for any possible surprise attack from the Ndebele warriors. Some writers have claimed that over 200 Ndebele warriors were monitoring the Pioneer Column's movement all the way but at a discreet distance. They traveled through thick forests, circumventing hills, mountains and deep cut riverbeds.

The official chaplain of the Pioneer Column was a diminutive Austrian Jesuit that went by the name Andrew Hartmann. Questions have been raised why the Jesuit superiors did not choose an English Jesuit. Frank Johnson described Father Hartmann as a man loved by all. Father Hartmann had also a special task being a chaplain and chaperon to the five Dominican nuns. The nuns were acting as nurses. Two of them were Irish, the other two were Germans and the last was a South African presumably of Irish descent because her family name, Kilduff appears Celtic. The leader of the nuns was Mother Patrick Cosgrave from Co. Meath, Ireland. She was 26 years old then. She did not live long, dying from tuberculosis in 1901. She was succeeded as Mother Prioress by Sister Ignatius Hasslinger who later died in 1942. Sister Constantia Frommknecht outlived them all and she died on June 5, 1960.

The initial party of the journey was the hardest. Psychologically they were apprehensive of a possible attack by the Matabele warriors. The terrain was rugged, full of sand, deep-river gorges, thick forests of mature Mopani trees, hills and mountains that obstructed easy travel. When they reached Fort Victoria, the present Masvingo, it appeared as though the worse was over. The remaining distance to Fort Salisbury, the present Harare, was a prairie like terrain. But their oxen were weary and exhausted. They could hardly travel ten miles a day. It is a common experience that strength begins failing when the destination is in sight. They eventually reached their destination and called it Fort Salisbury in honor of the then British Prime Minister on September 12, 1890. Fort Salisbury is now called Harare.

In order to survive, conventional wisdom has it that the Pioneer Column members had to adapt and adopt the African way of life. With time, the semblance of a European urban center, shelter, mining, and farming began to take shape. According to Gann (1965, p. 162), each member of the Pioneer Column received a farm of 1,500 morgen (about 3000 acres). The myth that Zimbabwe was an El Dorado never died and never materialized. Under the circumstances, the Pioneer Column members had to try their luck in mining other minerals like copper and chrome.

The Matabele Rebellion War (1893)

The Mashonaland European Settlers were feeling some irritations arising from the Matabele warriors attacking their Shona employees. The settlers asked the Matabele to keep away from Mashonaland. The Matabele gave excuses attacking the Mashona. They claimed that the Mashona owned Lobengula's cattle. The settlers flexed their muscles and stipulated that the Matabele should not cross the designated border boundaries. The relationship between the settlers and Lobengula was getting strained. It was a matter of time when war broke between them. The Matabele wanted to continue their age old life style of raiding the Mashona villages. According to Gann (1956, p. 112), the Matabele marauders plundered, pillaged and murdered at will notwithstanding that the Mashona were the European Settler's employees.

Fort Victoria, now known as Masvingo, experienced gruesome incidences. The invading Matabele Warriors left bodies hacked to death and mutilated. The Fort Victoria commanding officer, that went by the name Lendy, in consultation with Major Patrick William Forbes in Fort Salisbury, according to Gann (1965, p. 117), decided to take

punitive measures against Lobengula and his warriors. The Matebele warriors had an advantage of numerical superiority in manpower and a large portion of the warriors were armed with modern arms. Lobengula had a well-drilled army and was believed to be able to put something like 18,000 warriors in the field. Notwithstanding favorable reports on the Matebele military prowess, on the field the colonial settler's army routed the enemy. Logistically, the Matabele warriors engaged the enemy in battle formation. This was a tactical error bearing in mind that the colonial settlers' army was well equipped with machine guns, canons, Maxins with a long range and they used horses in the field. After one of these disastrous engagements, Lobengula and his warriors were fleeing from the settler's army and he was in desperate need of peace. According to Gann (1965, p. 117), Lobengula in one desperate attempt sent two of his councilors with a bag of gold coins seeking peace, but two troopers, James Wilson and William Charles Daniel received the money and kept it for themselves. They did not tell their commanding officer, Major Patrick William Forbes, about Lobengula's communication for peace. In hot pursuance of the fleeing Lobengula, in disregard of his superiors' commands not to continue following Lobengula, Allan Wilson, with a company of thirty men, was caught between swollen rivers in flood and an overwhelming Matabele army. The battle that followed was fought gallantly until they ran out of ammunition and until the last man dropped dead.

The Matabele and Mashona Rebellions (1896-1897)

The Matebele warriors learnt their lesson in fighting against the European settlers in 1893. Of course they lacked up-to-date military technology and tactics. They had

engaged the enemy head on in the open terrain. That was suicide. According to Gann (1965, p. 132), the settler's army now had 6000 White soldiers and 600 Black troops. General Frederick Carrington was the supreme commander. Among his men he had many horse-soldiers and canons. The Matabele warriors on the other hand, in their next encounter employed guerrilla warfare tactics. They spread their attacks on soft targets and isolated settlers. Patrols on horse back were sent out quickly in the country alerting the settlers isolated on their claims that the country was at war once again. The settlers were assembled in protected points.

In August of 1896, according to Gann (1965, p. 133), Rhodes met the Matabele chiefs and their military leaders and persuaded them to surrender. It was a courageous act on the part of Rhodes meeting the Matebele hierarchy of leadership. He was not armed and he had one or two of his men. Reporters wrote that Rhodes was visibly afraid during the parley but he steeled himself through out the exercise. Rhodes promised the chiefs land where they would be settled. Any altercations between the Matabele and the European settlers had to be referred to him for resolve. War crimes had to be resolved by a tribunal. In actual fact, Rhodes usurped the Ndebele monarchy and leadership. That said, he demanded that the rebels and the whole Matabele nation must be disarmed. According to Gann (1965, p. 133), by September 1897, about 2,500 guns and 13,000 assegais (military spears) were surrendered. The Matabele people had a separate peace settlement, but it was not so with the Mashona people.

In June, 1896 the Mashona had joined the war. The Mashona, with a long history of institutional independence and a peaceful way of life were inter alia, not happy that

they were forced to work for the settlers with little pay or without any remuneration. On top of that their huts, cows and dogs were taxed as well. This was unheard of before. The Mashona work ethic was that every man must fend for himself and his family. Social institutions were in place that took care of the sick, invalids, the poor, orphans, widows and the aged. Forced labor was unheard of. Forced labor for able-bodied persons was anathema. At best it was viewed as encouraging laziness and introducing the institution of slavery.

According to Gann (1965, p. 135), spiritual mediums came into play. There were three important spiritual mediums. One was Mkwati, who was born in western Zambia. The Matabele impis on their far and wide raids captured and abdicated the child Mkwati and raised him in a Matabele way of live. The Matabele on their return from the Zambezi River escarpment brought Mkwati to Matabeleland presumably as a slave or spiritual medium in the service of the Matabele. Mkwati lived an ascetic, celibate and eremitical life style. He resided in a cave at Taba Zaki Mambo, a shrine visited frequently by both the Ndebele and Shona people. An aura of mystery surrounded Mkwati. People came to believe that he was a true representative of Mlimo/Mwari (God) and an authentic interpreter of the wishes of the ancestors. In time he adopted a revolutionary stance against the presence of the European settlers in the country. A colonial force led by Herbert Charles Plumer, who later became Field Marshal in World War I, stormed the shrine. Mkwati escaped and fled to Mazowe in Mashonaland central.

Kaguvi another spiritual medium started his prophetic career around Hartley now called Chegutu near Harare and he moved around the Harare areas encouraging the chiefs

like Mashayamombe, Chikwaka, Mangwende and so forth to drive out the European settlers. Nyanda or Nehanda was the only woman prophetess with a national stature to have led the people. Her stronghold was around Mazowe area, north east of Harare. Nyanda/Nehanda was a ruthless medium. According to Ransford (1968, p. 278), a Native District Commissioner of the Mazowe area that went by the name Pollard was captured by the rebels and was brought before Nyanda/Nehanda. She humiliated Pollard and made him act her servant for sometime before he was tortured by having his limbs amputated before she had him killed.

On the eastern front according to Keppel-Jones (1983, pp. 492-494), chief Makoni put up a gallant fight against the European settler's forces. His country was ideal for guerrilla warfare. It was mountainous and had caves where Makoni people and his fighter could take refuge. They were able to store food, water and cattle in the caves. Hit and run and hide in the caves were the war tactics he adopted. The District Native Commissioner, A. R. Ross and the military field commanders that went by the names Fichat and Major Watts called on Makoni to come out of the caves and surrender. Makoni kept on fighting and occasionally his fighters made daring sorties from their hideouts. Fichat and Major Watts in desperation started dynamiting the caves. A stream of people, men, women, and children came out led by a torchbearer. Makoni was apprehended on sight and Fichat held him firmly by the hand with a revolver pointed at his temple. Makoni was court marshaled and was sentenced to death. Makoni standing before the firing squad in his own village bravely called his two sons to come forward to him. Holding his sons in each hand, Makoni approached Colin Harding, the commanding

officer, and asked him to take care of his sons. With dignity he fell under a volley of bullets.

According to Ransford (1968, p. 300), the Mashona Rebellion was a-classical guerrilla warfare. It did not have a hierarchical unitary chain of command. Each chief had his own chain of command waging the war against the colonial settlers independent of the other chiefs. While the tide of the war was in favor of the Mashona insurgents the fighting force of the enemy was spread thin. The insurgents had one main objective of getting rid of the foreign occupation of the country. Gone were the days when the great Monomotapa Empire held its sway under one emperor. However, the various chiefs in the struggle were united with one sense of purpose. Equally surprising was how they were able to co-ordinate their war efforts when they were spread out across Zimbabwe which was twice the size of Great Britain, writes Ransford (1968, p. 161-162). Amazing too was that the people were illiterate and yet they were able to communicate war messages to other fighting factions.

The Matabele war came to a conclusion in August of 1896. Rhodes had a separate peace treaty with the Matabele leadership. It was not so with the Mashona. The war dragged on to the end of 1897. According to Ransford (1968, p. 304), the war casualties were 638 Europeans dead and probably more than 6,380 Africans died. The Mashona did not have a peace treaty with Rhodes. They capitulated, and they were surprised and demoralized that they had lost the war.

War Crimes

According to Keppel-Jones (1983, p. 521), Rhodes decreed that the persons who instigated the war and the murder of the European settlers must be prosecuted. In Matabeleland twenty-five persons were tried and three of them were reprieved because there was not sufficient evidence to support the allegations, or the people they were accused of having murdered were alive. Whereas in Mashonaland there were fifty people prosecuted. All but twenty of them were found guilty. They were executed starting with the ringleaders, namely Kaguvi, Gumboreshumba and Nehanda. A Jesuit priest that went by the name Father Richartz consoled the condemned prisoners with some Christian instructions and prayers. According to Keppel-Jones (1983, pp. 521-522), on April 27, 1898, Kaguvi accepted to be received in the Catholic church and was baptized as Dismas, the name believed to have been of the repentant thief crucified at Calvary together with Jesus. Father Richartz spoke well how Kaguvi was truly repentant. Ransford (1968, p. 303) quotes Father Richartz saying that Kaguvi before his execution promised to give the priest ten heads of cattle and his two children if he could save him from execution. It was too late. Nothing is written about Gumboreshumba. However, Nehanda was unrepentant and was defiant to the end. She did not want to hear about the Christian teaching. She rather wanted to die among her people. She was shouting, dancing and screaming as they dragged her to the gallows. The rest were hanged later.

For the following seventy or so years, the Matebele and the Mashona were quiet and under strict control of the European settlers. In the 1970s the Matebele and Mashona were beating the drums of war again until a full scale liberation war developed. They

wrestled with the colonial military forces for almost ten years until 1980 when Zimbabwe became free from foreign domination. At last Zimbabwe became a nation once again.

The Establishment of Missions and Education in Zimbabwe

Earlier on I have written how Dr. Robert Moffat was granted permission by the London Missionary Society to open a mission station among the Matabele people. Robert Moffat in turn had to request Mzilikazi to grant him permission to open a Christian mission at Inyati for the purposes of evangelization and literary education. A few years later, the London Missionary Society opened two other mission-stations at Hope Fountain and Dombadema. Both kings Mzilikazi and Lobengula were not keen having their subjects taught both Christianity and secular western education. As a result the early missionaries did not succeed in making converts to their denominations. For example the London Missionary Society according to Keppel-Jones (1983, p. 414), among its three Mission stations, namely Inyati, Hope Fountain and Dombadema, could count seventeen converts only. The apathy by the Matabele to Christian conversion was not only restricted to the London Missionary Society – the Seventh Day Adventists and the Roman Catholic did not fare any better. The Seventh Day Adventist Church opened their first mission station at Solusi in 1895. They did not get adherents to their denomination until after the 1896 Rebellion. According to Keppel-Jones (1983, p. 543), the first Seventh Day Adventist converts were among the starving children who had gathered there in 1896-7.

According to Keppel-Jones (1983, p. 414), the Jesuits of the Roman Catholic Church founded a mission station in the Zambezi River valley, at a place called

Pandamatenga. It's not clear whether their failure converting the locals or bad health-conditions forced them to abandon the mission. In 1886, according Keppel-Jones (1983, p. 415), a Jesuit Father that went by the name Peter Prestage got permission from Lobengula to start a mission station at Impandeni. He wrote that Father Peter Prestage started with sixty school children, but was not able to make any converts. He closed the mission in 1889. The reason for the mission's closure was that the people did not have an interest in the religion. The mission was later re-opened in 1895.

The failure of any meaningful success in missionary activities was attributed to the African rulers and leadership. The conquest of the Matabele and Mashona was a cause for rejoicing among some London Missionary Society and Seventh Day Adventist missionaries, as was reported by Keppel-Jones (1983, p. 415):

> For the first time the Natives are having a taste of real freedom. They are free to wear European clothing instead of skins, free to work and to hold the proceeds of their labor, free to attend Christian worship and to send their children to school.

Indeed, the suppression of the autocratic and ruthless rulers like Mzilikazi and Lobengula was a source of rejoicing. But the expropriation of the African land and cattle, whether by Mzilikazi or Lobengula or the European settlers, was deplorable and should have been condemned. In fact, some Methodist missionaries led by John White did openly condemn the European settlers who took advantage of the conquered African people, whether socially or economically. The Anglican Bishop, Knight Bruce was one of the missionaries who felt guilty because the African people were having their land

taken away from them for use by the European and missionary farms. I will come back to this point later when I am writing on the Anglican and Methodists missionary work.

The main Christian missionary denominations working in Zimbabwe came a little before and after the occupation of Zimbabwe by the British colonialists. According Keppel-Jones (1983, p. 415), the second Matabele Rebellion from March to August 1896, and the Mashona Rebellion from June 1896 to November 1897, came when the Anglican, Roman Catholic, Methodist, Dutch Reformed, Seventh Day Adventist and the American churches were active already evangelizing the African people.

London Missionary Society (LMS) and Seven Day Adventist (SDA):

I have already written about the London Missionary Society and the Seventh Day Adventist in the southwest area of Zimbabwe around Bulawayo in the Matabeleland south province. I have written too about them reporting that they did not have many converts to Christianity and they tended to blame the Matabele rulers, like Mzilikazi and Lobengula for their lack of converts. To begin with, the churches in question should have studied the Matabele culture. The Matabele like the Mashona and the Jews believed in one God and they had one day a week set for rest and worship. However, different localities might have had different days of rest and worship. The London Missionary Society and the Seventh Day Adventist missionaries should have adapted their beliefs and practices where it was possible and did not compromise the Christian principles and practice. Imposition of their denomination doctrinal beliefs and practice was not readily acceptable by the would-have-been Christian converts.

American Missionaries:

From the United States of America came two groups of missionaries. One was led, according to Gann (1965, p. 200), by Bishop William Taylor who was later succeeded by Bishop Joseph C. Hartzell. The Bishops were sponsored by their denomination, the United Methodist Church.

The American missionary organization, according to Gann (1965, p. 201), was under the auspices of the American Board of Commissioners for Foreign Missions. According to Keppel-Jones (1983, p. 415), the American missionaries settled in the eastern district of Zimbabwe near Chipinge. They founded Mount Selinda mission first in 1893. The second mission that was called Chikore was founded in 1894 several kilometers west of Mount Selinda. The land upon which the missionaries built Chikore was contested hotly by some Afrikaner farmer. The missionaries fought hard to retain the land for missionary use.

One of the missionaries sponsored by this missionary body was Emory Delmont Alvord. Alvord was a Native of Utah in the United States of America and had studied and acquired some experience in agriculture in college. According to Gann (1965, p. 273), Alvord started an irrigation scheme for the local peasants at Nyanyadzi about eighty kilometers south of Mutare in Zimbabwe. The scheme has since been enlarged and modernized. In honor and memory of Alvord, the only tarred road at Nyanyadzi is named after him.

The American Board of Commissioners for Foreign Missions is still running the two institutions today. Chikore has a high school and sixth form college preparing

students for a university education. According to The Manica Post, Friday, September 30,1994 (p. 13), a report was released to the paper for publication saying that their church, The United Church of Christ in Zimbabwe resolved to raise money for the construction of a university, teachers' and technical colleges and a nursing school. The church body claimed that it had machinery in place for raising funds for this purpose. The history of Mount Selinda is that it had a teachers' training college, and a nursing school until the height of the Liberation war in the late1970s.

The English Methodist Church:

The Methodist Church was introduced into Zimbabwe according to Gann (1965, p. 200), in 1891 by two clergymen, namely Owen Watkins and Isaac Shimmin. The two clergymen had been moving gradually from Cape Town and they made a stopover for sometime in Johannesburg, Transvaal. They eventually came to Zimbabwe and worked as missionaries. Watkins and Shimmin worked exclusively among the White community.

Soon afterwards, a Wesleyan minister that went by the name John White joined the two clergymen. He was a character and had a very strong-willed personality. He was all out in defense of the African population. His helpers were the lay preachers and teachers drawn from South Africa. He followed, according to Keppel-Jones (1983, p. 417), the pattern laid down by Dr. David Livingstone of using the "native agency." One of them according to Keppel-Jones (1983, p. 543), was called Molimile Molele who became a martyr defending a White man who went by the name James White. However, there are no written records indicating that James White was a blood relative of John

White. The insurgents murdered Molimile Molele and James White in the 1896 and 1897 Mashonaland rebellion and they were both dumped into a common grave. John White built a mission station at Epworth farm near Harare. Other mission stations were at Waddilove near Marondera, at Lomagundi near Chinhoyi and at Tegwani in Matabeleland. At Tegwani mission farm in Matebeleland according to Keppel-Jones (1983, p. 543), a European Methodist Church minister that went by the name G.W. Stanlake founded a school. Tegwani School is now a high school and has a sixth form college for preparing students for a university education.

According to Gann (1965, p. 200), the White community hated John White. They ridiculed and caricatured him in the press. They showed him with a bucket of white paint and a brush in the hand whitening an African. The inscription that went with the caption read, "However, black you are, my friend, I'll whitewash you." In 1901 John White became the head of the Methodist Church in Zimbabwe. He is reputed to have been a moral force to reckon with in Zimbabwe for a quarter of a century.

The English Methodist Church had its great achievements. According to the United Theological College Handbook (1970, p. 2) the English Methodist Church went through many changes. Earlier on the church used to go by the name of the Wesleyan Methodist Church. It later came to be known as the Methodist Church in Zimbabwe. In 1956 the church's Wesleyan Theological Training School was transferred from Waddilove Mission near Marondera to Epworth Mission. Epworth Mission was situated some eleven kilometers east of Harare City center. At Epworth Mission the theological college came to be known as the United Theological College for obvious reasons. The

theological students were drawn from different protestant churches. The students had an advantage of having access to the newly instituted University College of Rhodesia and Nyasaland. Other churches like the United Methodist Church, the United Church of Christ in Zimbabwe, the Evangelical Lutheran Church and the United Congregational Church of Southern Africa all joined together forming an ecumenical theological college in 1965. The interdenominational college adopted the name the United Theological College.

United Methodist Church:

Initially, Bishop William Taylor led the United Methodist Church. He was a zealous man in spreading the Word of God in Africa. He adopted a policy that was almost incompatible with his zeal for the African souls. According to Gann (1965, p. 200), Bishop Taylor adopted a policy of a self -supporting church. What that really meant was not explained, but it appears he meant that a United Methodist Church in Africa must support itself financially. The reality of the matter was Africa was poor. It needed outside help in order to be a self-supporting continent. In order to build a physical structure of a church one needed many things, among them the building skills, money to buy the building materials and vehicles for traveling and shipping the materials from one place to another. Bishop Taylor could not have realized his objective under the policy of self-support.

Bishop Joseph C. Hartzell came to Zimbabwe when the old Mutare town was being abandoned. The town was built where the railway line could not run through to the sea. The Mutare town fathers decided to trans-locate the town nearer to the railway line.

Bishop Hartzell asked the Chartered Company if he could use the abandoned town for mission work purposes. He was given all in 1898 – the buildings and 6,000 morgen of ground.

A story is told of Bishop Hartzell that sitting on the hill top of Chiremba mountain nearby, he prophesied that young men and women from many different parts of Africa will gather at the mission learning together. That dream was realized early in the 1990's by the establishment of Africa University. It was a dream that was kept alive and came true.

The people have known the United Methodist mission since 1898 as either Old Mutare Mission or Hartzell Mission. Since then Old Mutare has had a teachers' training school which was closed in order to give room for a high school and a sixth form college preparing students for a university education.

The United Methodist Church is not active only at Old Mutare mission and Africa University; it also has other mission stations at Mutambara some eighty kilometers southeast of Mutare. Mutambara Mission runs a primary school, a secondary school and a sixth form college preparing students for university education. The mission has a hospital that has been raised as a district hospital with a nursing school. A few kilometers from Mutambara mission, the United Methodist Church has a sister school called Sun Shine secondary school exclusively for girls.

Farther northeast of Old Mutare Mission, the church has two thriving mission stations at Mrewa and Nyadiri. Mrewa Mission is some eighty kilometers northeast of Harare. It has a comprehensive school consisting of a primary and secondary schools.

They too have a sixth form college for preparing students for a university education. Mrewa Mission School is ideally situated. It lies on the periphery of Mrewa Township, and it is close to the main road running to Harare.

Further down on the Harare main road some twenty kilometers from Mrewa mission there is another United Methodist institution called Nyadiri mission. Nyadiri mission has a Teachers' College, a primary and secondary schools and a District Hospital. These institutions have been the centers of the United Methodist Church activities in Zimbabwe. However, the United Methodist Church, like many other Christian church denominations in Zimbabwe, also runs rural primary schools.

Dutch Reformed Church:

The Dutch Reformed Church is a national church for the South African Afrikaners. The Afrikaners are the descendants of Dutch settlers. However, they include the Nordic, German, Flemish and French descendants as well. The language is called Afrikaans. It is derived from the Dutch and has been enriched by borrowing from German and Nordic languages as well as African languages. Traditionally, the Afrikaners have had a bad reputation of being averse to having Africans being evangelized and becoming Christians, let alone being educated. According to Gann (1965, p. 199), claims have been made that the Afrikaners were poorly educated and as a result they did not have their own church ministers. They depended on foreign Presbyterian ministers trained either in Scotland or in Holland.

The Afrikaners had been at war with Africans. For the sake of peace, the Afrikaners drove the Africans up north and the Africans on their part choose to move

northwards away from the Afrikaners. The Limpopo River became the northern boundary separating the Africans and the Afrikaners. Across the river, Mzilikazi and his hordes of the Matebele warriors would fight the Afrikaners if they dared cross the river.

The Germans sponsored by the Berlin Missionary Society, according to Gann (1965, p. 198), had an interest in evangelizing the Africans in South Africa and later in Zimbabwe at Gutu.

According to Gann (1965, p. 199), an American missionary that went by the name Charles Daniel Helms had some knowledge about the country north of South Africa. Bearing in mind that the same Helms was the interpreter at the Rudd and Thompson Concession, so he was quite familiar with Zimbabwe. He gave information related to missionary work in Zimbabwe to the Rev. A. A. Louw, who in 1891, according to Gann (1965, p. 199), rolled to Fort Victoria (Masvingo) with nine ox-wagons. The journey took him two months. The journey must have been relatively easy because he followed the Pioneer trail. From Fort Victoria he went a little past the Great Zimbabwe ruins and he stopped there to build a mission station. The mission had the Dutch name "Morgenster," meaning the "Morning Star" mission.

The Rev. Louw was doing what had evolved to be a pattern of mission work. In short, the missionaries tried to live off the land. Their main occupation was teaching religious instruction, literacy and civilizing the Africans. In addition they had to build accommodations in as far as possible using the local materials.

The Dutch Reformed Church expanded their mission field. They built a second mission station not far from Morgenster. They called it Kapota. There is something

special about Kapota. It is a school for the blind. The blind are trained how to read Braille and how to walk and travel without a guide. At Gutu, the Dutch Reformed Church inherited a mission from the German missionaries. Farther inland from Gutu the Dutch Reformed Church had a mission they named Makumbe. Makumbe has a sixth form college for preparing students for a university education.

The Anglican Church:

The Anglican Missionary work in Zimbabwe was started by a retired Anglican Bishop of Bloemfontein who went by the name of Knight-Bruce. He first visited Matebeland in 1888, presumably with the idea of building on the experience of the pioneer missionaries like the London Missionary Society and the Jesuit Fathers. However, according to Keppel-Jones (1983, p. 416), Knight-Bruce had no intention of setting mission stations where others had been working. On his return to South Africa, he recruited two African catechists. One was Bernard Mizeki from Gazaland, in Mozambique. Bernard Mizeki had gone to South Africa in search of fortune and education. The other catechist was Frank Ziqubu, a Zulu from Pietermaritzburg. Both catechists were trained at Zonnenbloem College, an Anglican College. The Anglican Church, like the Methodist Church, used the "native agency" as recommended by Dr. David Livingstone.

Bishop Knight-Bruce returned to Zimbabwe in 1891 by way of Beira in Mozambique and Mutare in Zimbabwe. He was lucky because at that time the Chartered Company was relocating Mutare from Penhalonga to a new site (Old Mutare). The Administrator of the Chartered Company was Dr. Leandry Starr Jameson. He donated

the abandoned buildings and the land for mission use. The granting of land to the European settlers and missionaries, according to Keppel-Jones (1983, p. 416), troubled Bishop Knight-Bruce's conscience. He thought that the European intruders and the missionaries had no right to expropriate the African land. He soothed his conscience by thinking that the land was in trust so that when the African population grew and their heads of cattle increased, the land would be given back to them.

St. Augustine became the first Anglican mission in Zimbabwe. Healthwise, the mission was ideally situated. The weather was cool and had plenty of water. More importantly, the location was free from mosquitoes that caused deadly malaria.

According to Gann (1965, p. 198), Knight-Bruce retired in 1894. He died in 1898. A line of fine Anglican Bishops like William Thomas Gaul, Edmund Nathaniel Powell and Frederick Hicks Beaven succeeded him. In Harare, the biggest city in the country, a street is named after Bishop Gaul.

The work of the catechists is described by Keppel-Jones (1983, p. 418). Frank Ziqubu is described as more of a farmer than an evangelist. He worked around the Makoni area. Bernard Mizeki on the other hand, was more of an evangelist than anything else. His mission field was in the Mangwende area then around the Marondera area. He was seen talking to Chief Mangwende and his wives. Going about wearing his cassock and the cross, children were running after him. From the written accounts about him, he was welcome and loved by the Mangwende people. He even married in a Mangwende family. The institution of marriage is an age-old convention for cementing ties of relationship and alliances. According to Keppel-Jones (1983, p. 474), marriage ties

brings alliance. He gives an example of the Native Commissioner, M. E. Weale, who married the daughter of Chirumanzu (Chilimanzi), and was not touched by the rebels. Instead, Chief Chirumanzu sent his best soldiers fighting on the side of the European settlers. Bernard Mizeki was not that lucky. He was murdered regardless of the marriage ties.

In later years St. Augustine became a center of learning and, according to Atkinson (1972, p. 119), it became the first institution of learning in Zimbabwe offering secondary education to African students in 1939. St. Augustine mission like many other church mission schools over the years introduced a Teachers' Training College and a sixth form college for preparing students for a university education.

On the missionary front, the Anglican Church used primarily lay teachers and catechists. According to Keppel-Jones (1983, p. 416), the Anglican Church in 1892 had five African catechists and three Europeans working in the Shona villages. In 1895 a priest called Hezekiah Mtobi came from South Africa and was working in the Mutasa area. One thing to note was that all the lay catechists and priests came from South Africa. It seemed that the Africans and Europeans in South Africa felt morally obliged to evangelize the people of Zimbabwe. One sees a correlation between literary education and evangelization. The South African black people were more exposed to Christianity partly because they were exposed to literary culture and the preponderance of the presence of the European Christians in South Africa exposed the Africans to the Christian culture as well. Similarly, the occupation of Zimbabwe by the British created an

environment for a speedy spread of literacy and Christian culture among the African people in Zimbabwe

Roman Catholic Church:

When the Pioneer Column arrived in Zimbabwe, they were looking forward to receiving a piece of land promised them. According to Keppel-Jones (1983, p. 368), Pioneer members were promised to receive farm rights in more or less the same way as the paramilitary was promised mining claims. The land was not bought but was given. In other words, the land was confiscated from the Africans. An individual pioneer member received a farm of 1,500 morgen. As I have indicated earlier, according to Gann (1965, p. 162), 1,500 morgen was equivalent to 3,000 acres. Missionaries were also entitled to land for the missionary work. For example according to Gann (1965, p. 197), the London Missionary Society enjoyed the Chartered Company's land policy. The missions of Inyati and Hope Fountain that belonged to the London Missionary Society each obtained about 4,000 morgen. The Jesuits at Chishawasha were also given large sections of land. The land was extensively cultivated. According to Gann (1965, p. 196), Chishawasha was a miniature of Paraguay in Latin America, which was also founded by the Jesuits. They cultivated bananas, apples, oranges, mealies or maize (corn), potatoes, and wheat. The Jesuit Fathers on their mission stations were more interested in cultivating the land so that they could survive off the land. To this end, they spent very little time on literacy and evangelization. The Jesuit Fathers, according to Gann (1965, p. 196), adopted a policy that each mission station should be self sufficient in terms of food supply. They were successful in this regard because among them were the Germans,

Dutch, Austrians and French who were accustomed to living off the land in Europe. Making the mission stations self sufficient in food procurement became a policy of action adopted by all the missionaries serving the African mission stations.

The Jesuits spent a lot of time cultivating the land and building shelter, Churches and school structures. It was later, according to Keppel-Jones (1983, p. 418), in 1894 when schooling and evangelization started. Even at that time, schooling and evangelization were not in earnest. They took a secondary priority. They continued spending more time on the cultivation of the land and putting up building structures. The 1896-1897 Rebellion interrupted the missionary activities and undermined mutual trust between the missionaries and the African people. The priests' shelter and the church became defensive fortificatons against the concerted African attacks.

The Fathers at Chishawasha encouraged the people to come and settle on the mission farm. The missionaries in a way became chiefs in the mission areas. In some mission communes, the people were taxed. However, the people did not understand why the money was raised in the first instance and how it was used in the second place. The lack of satisfactory explanation and the exclusion of the African people in the decision and policy making created a spirit of animosity and mistrust between the missionaries and the people. Although the Jesuit Fathers were seemingly slow in introducing schooling and evangelization, some impact of schooling and evangelization were taking place silently. People observed what the missionaries were doing and saying as they went about in their missionary activities and learned through mimicking and imitating the missionaries. Cultures that are perceived as higher and worth emulating, in the

estimation of the people, have great influence on the cultures that are perceived as lower and primitive.

The Dominican Nuns' Missionary Activities:

The Dominican Nuns came in the company of the Pioneer Column. They provided healthcare to the first British military contingent occupying Zimbabwe. Later, they initiated the first formal schooling ever for the European settlers' children. The Dominican's first venture in providing schooling and healthcare to the African community started in September 1898. They complemented the Jesuit efforts in the cause of evangelization. In that year the Jesuit lay brothers constructed simple shelter structures of poles plastered with clay and grass-thatched roofs for the Dominican Nuns' convent and classrooms for the African school children (girls). The Dominican Nuns right from the beginning of their missionary activities among the African people working alongside the Jesuit Fathers, focused on the education of the female African child and opened an all girls' school in September 1898. The Jesuit Fathers opened an all boys' school at Chishawasha in 1894. Both the Jesuit Fathers and the Dominican Nuns were in keeping with the European traditions and conventions in providing separate schooling for each gender.

The Dominican Nuns offered a-six-year school provision. The first two years were called Sub A and Sub B respectively. The first two years of schooling was equivalent to Kindergarten or Creche or Nursery Schools. The following four years were dubbed as standards running from standard one to standard four respectively.

The curriculum consisted in the teaching of Religious Education, English, Shona, Arithmetic and some practical subjects like sewing, cookery or working in the gardens and fields. The Dominican Nuns, like other missionaries involved in the provision of schooling to the African child, experienced irregularities in the school attendance. Parents detained children requiring them to perform various domestic chores, fieldwork, minding herds of cattle or delivering errands.

The Jesuit Fathers had a good working relationship with the Dominican Nuns. The priest in charge, Father Richartz, talked incessantly to the parents, kraal heads and the chiefs about the importance of educating the African student girls. In that way, many student girls reported for schooling and improved their retention in school. The Jesuit brothers in particular improved and modernized the Nuns' accommodation and the school structures. In 1910 a new double-story convent structure was in place for the Dominican Nuns' use. The convent is still in use today.

Eventually the Jesuit missionaries founded more mission stations. Unlike the Protestant missionary denominations, the Jesuit missionaries spread out across the breadth and length of the country. However, their efforts were interrupted during the two great wars when the German missionary nationals were interned because the British authorities perceived them as a military threat to the British war efforts. As a result some of the mission stations that were run by the German missionaries were confiscated and given to the Anglican missionaries.

After World War II the Catholic missionaries started a process of restructuring their missionary activities. Unlike before when the different Catholic missionary

nationalities and Religious Orders worked together under the auspices of the Jesuits, the post World War II era saw the different Religious Orders and different missionary nationals working on their own, each in their separate areas. A competitive spirit in the missionary work based on national origin and culture seemed to have arisen. The English, Germans, Irish, Spanish and Swiss missionaries worked in separate areas. They showed the best and worst of their national and cultural traits in the course of evangelization. Because of this arrangement, statistically the Roman Catholic Church became the denomination with the largest number of the African Christian adherents. Not only that, the Roman Catholic Church as a whole also had the largest number of primary and secondary schools and hospitals in the country. Bearing in mind that schools and hospitals have been tools for proselytization to Christianity, the Roman Catholic Church has had more converts to Christianity than any of the other individual Christian denominations. Today, each of the seven Catholic dioceses in Zimbabwe has high schools, hospitals and sixth form colleges preparing students for a university education.

Differences between the Missionaries:

The denominational missionary bodies that established missions in Zimbabwe had considerable differences between them. The missionaries were not friendly toward missionaries of a different denomination. In general the divide was between the Roman Catholic on one hand and the Protestant missionaries on the other. Differences based on the grounds of national origin came into play as well. According to Mazrui (1986, p. 264), the divisions of Western European Christendom were revisited in Africa. The principle of co-existence, "Cuius regio eius religio," was adopted and enforced by the

government. The colonial government of the time did not readily allow different missionary denominations to operate closely to each other. They sought to minimize religious frictions and conflicts as much as possible.

Development of Primary Schooling in Zimbabwe

Highest on the agenda for waging the liberation war (1970-1980), in Zimbabwe was the lack of adequate provision of schooling facilities for the African school-going population during the colonial era. At that time there existed two separate but unequal educational systems delivered by the government – the European schools were well furnished, whereas, the African schools were poorly funded. The other problem worth mentioning was the dissatisfaction by the African students with regards to the curriculum provided for them by the successive colonial regimes. The curriculum was focused more on making outdated arts and crafts like weaving mats, traditional baskets, wooden plates, spoons, earthen pots and so forth, even though the imported European products like the enamel and tin ware had replaced the clay pots, wooden plates and spoons. The wearing of European garments and the use of cotton blankets as night cover had taken the place of the animal skins as garment wear and blanket. The African students wanted a curriculum that imparted to them modern technical skills like building, carpentry, agriculture, teaching, and nursing. The African students saw literacy as the ability of reading the Bible, speaking of English and the reading of English textbooks. Right from the outset, the African education worldview seemed diametrically opposed to that offered them by the Europeans (Parker, 1957). The differences presaged the possible conflicts between the Europeans as the western education provider and the Africans as the recipient of it.

The early wars of resistance to European rule in Zimbabwe by the Africans in 1893 and 1896 left the Europeans and the missionaries alike at a loss as to what was a suitable form of education for the Africans. The government on the one hand, according to Parker (1957), was more inclined to providing education for the Africans along "agricultural and industrial lines but not without resistance from the African students" (p. 74).

The resistance shown by the Africans to non literary curriculum made the Director of African Education write in 1913 that the Africans took more kindly to literacy than to industrial training (Parker, 1957, p. 74). Of course the statement of the Director of African Education did not quite explain the views of the African students. The African students wanted a "balanced curriculum" whereby they could get the best of the technical instructions as well as the literary education. The African students wanted an education that would empower them with technical skills thereby enabling them to get involved unrestrained in the new socio-economic dispensation. Of course this thinking was an affront to the European scheme of things. The Europeans jealously guarded against any possibility of erosion of their hegemony in the political and socio-economic spheres by the intrusion of the enlightened Africans.

The missionaries on the other hand took a more conciliatory stance. They combined industrial and academic education because they found that both were necessary in the opening up of the country and more so to the rural areas where most of the missionaries were operating. The missionaries wanted the African skilled labor to construct houses, schools, roads and till gardens and fields. They needed literate Africans

as catechists and teachers, bearing in mind Dr. Livingstone's dictum of employing "native agency".

The educational objectives of the government and of the missionaries differed. The missionaries were interested in the conversion of the Africans to Christianity. In that regard, academic education was a necessary tool to the reading of the Bible, religious books and other secular books deemed by the religious leaders as suitable books for the Africans.

On the other hand, the government viewed an African as a useful servant and helper to the interests of the Europeans. Parker (1957, p. 72), quoting some Europeans that spoke bluntly that they needed the African labor, not their intelligence. The African in their view was destined to be a "hewer of wood and drawer of water for his master." The master of course was the European. In the European worldview, the African was never to be a European partner nor must his political and socio-economic interests threaten the future European interests. Hence, the advancement of the Africans had to be monitored and controlled.

According to Atkinson (1972, pp. 98-102), and Parker (1957, p. 77), the colonial government of the day in Zimbabwe, in order to give the churches a model of schools deemed desirable for the education of the Africans, built a school at Domboshawa in the Chinhamora Reserve about 24 kilometers north of Harare in 1920. The school opened its doors to the first 37 pupils in May of 1920. It had two European teachers for instructing building, carpentry and agriculture and two African teachers for academic work. A similar school was opened in 1921 at Tjolotjo in the Gwaii Reserve near Bulawayo. In

order to allay the possible accusation by the missionaries of encouraging secularism in the African schools, the government appointed church pastors as principals of both schools. They were responsible for the religious worship, religious instructions and the upkeep of the pupils' Christian moral behavior in the schools. Nevertheless, some missionaries lamented the moral and ethical behavior of the Europeans in general as giving bad examples to the Africans.

The demands by the African students to modernize the technical and literary curriculum brought about two strikes in 1921 and 1922 at Domboshawa and Tjolotjo Training Schools respectively. The African students were adamant for the updating of the curriculum. On the other hand, the Director of Native Education, Keigwin, was equally obdurate and resisting to meet the demands of the students. In a letter to the Principal of Domboshawa Training School, according to Atkinson (1972, p. 100), he deplored the action taken by the students in the following manner:

> I would ask you to make quite clear to these people that the opening of these Native schools by the government was for the good of the people. It was all devised by the government from the experience at their disposal. Inexperienced boys such as these twenty-nine were not consulted, any more than White children are consulted before a school is opened for them. White children do not question the curriculum, still less go on strike, because things are not exactly to what they want. If Natives are going to question programs of work, whether literary or industrial, it is impossible to help them, they will suffer, and their fellows, not the government.

The seemingly intransigence in altitudes shown on both sides of the issue of the African curriculum was a perennial contention between the African students and the colonial government. For the following years up to the early seventies when the full-scale Liberation War started, school strikes were a common occurrences in the colonial African schools. According to Parker (1957, pp. 96-97), a group of Africans interested in the education of the African child appealed to the Prime Minister, Dr. Godfrey Huggins between 1944 and 1945 that he removes the missionaries out of African education. Prime Minister Huggins later became the first Prime Minister of the Federation of Rhodesia and Nyasaland that came into existence between 1953 and 1963. He was knighted as Lord Malvern. While Godfrey Huggins accepted the principle that the missionaries should be removed from African Education, he felt that it was injudicious to do so while there were no better schools to replace them. The government set up a Commission of Inquiry in 1948 hoping to address the African concerns in the education of the African child. In 1950, the African students were on strike demanding reforms in the African schools. The need to have an adequate supply of schooling facilities for the African Child and the modernization of the curriculum were the main grievances causing the unrest in the African schools and in part caused the Liberation War. The Liberation War of 1970-1980 was fought and won by the youths of Zimbabwe. Therefore, the Zimbabwean youths are a force to reckon with in school matters, especially at the secondary, college and university levels. They monitor the activities of the administrators, teachers and so forth and then take appropriate action through the chain of command for correction. If there are no corrective measures taken by the appropriate

authorities, they have recourse to the government as the last resort. There is very little room for inept and corrupt administrators, bursars, head/masters or head/mistresses and teachers in the schools. Students take care of that. They have a voice in the activities of the school institutions.

Development of Secondary Schools in Zimbabwe

According to Atkinson (1972, p. 119), St. Augustine mission, belonging to the Anglican Church, started preparing students for the Cambridge School Certificate Examinations (an English High School Examining Board of Cambridge University) in 1939. The school's wish did not come to fruition because of the war. The students instead, wrote the South African Junior Certificate and matriculation examination boards. The government too had to shelve its secondary school plans in 1938 because of the war. The plans were to have started secondary school structures in 1942 at Goromonzi in the Chinyika Reserve. During the war money was hard to come by and the building materials were scarce and too expensive for the country. By 1946, however, the first student intake was taking classes in makeshift structures. In 1949, Goromonzi High School was in full swing having a total number of 202 boys and 31 girls. The number of girls was disproportionately underrepresented because the cultural milieu of the time favored the education and advancement of the males. Of course, this was not unique to Zimbabwe alone. In Europe as well as in North America least priority in education was accorded to the women. The position of women in society in Zimbabwe then as well as in Europe and North America was prescribed. In practice women's place was supposed to be in the kitchen, church and bearing and raising children (Kuche, Kirche und Kinder).

The first Cambridge School Examinations were a resounding success. Out of the 34 students that wrote the examinations, 33 passed. Of course, the students were specially picked on the merit of their academic ability. At that time there was no provision for higher education in Zimbabwe. However, a trend was developing. Some African students found their way to the South African University colleges like Fort Hare, Lovedale, Adam's and Roma College in Lesotho.

According to Parker (1957, p. 119), the Zimbabwe colonial government built Fletcher High School that was opened in 1957 at Gweru. The following year, Harare Secondary School was opened as well. The three government secondary schools namely Goromonzi, Fletcher, and Harare, offered a four-year academic Ordinary Level (O' Level) of the English Cambridge School Certificate Examinations.

The curriculum consisted of the following subjects: English (and English literature with set books including Shakespeare's plays), Latin, science (including physics, chemistry and biology), mathematics, geography and history.

The regulations governing the Cambridge School Certificate Examinations were stringent in comparison with the present understanding of the purpose of the examinations. Failure then in English meant failure of the whole examinations regardless of the performances in other subject areas. Repetition according to the colonial government was out of question. The colonial government was not friendly to the interests of the African school going child.

According to Parker (1957, p. 121), a group of African entrepreneurs was concerned about the lack of secondary education provision for the African child. They

were concerned too about the curriculum offered to the African child in the country. They decided to start a secondary school in 1960 at Seke, an African reservation near, Harare and they called it Nyatsime College. The curriculum was technically and commercially based and oriented. It was not easy getting permission from the colonial government authorities of the time to start a school. The existence of a school owned and run by the Africans, let alone having a curriculum with technical and commercial bias in place for the education of the African child was not countenanced favorably by both the Europeans and the missionaries alike for the aforesaid reasons.

Nyatsime is derived from a Shona word, "Tsime," meaning a well whence people draw water to quench thirst. Hence the word Nyatsime was imbued with the Shona linguistic nuances and subtitles. Nyatsime College symbolized the deep hidden aspirations and longings for education felt by the people of Zimbabwe. Since the architects of Nyatsime College were in the main of the Methodist Church in Zimbabwe, the realization of the Southern Africa Methodist University could be viewed as the culmination of Nyatsime College dream.

Racial Integration in Zimbabwean Schools (1979-1980)

The British settlers introduced schooling to Zimbabwe at the turn of the last century. Provision of schooling was designed along racial lines. At the point of contact between the Africans and the British settlers a cultural and linguistic gulf existed. National pride and cultural traditions were very strong on either side. The conquest of the Africans broke the impasse and enabled the British authorities, according to Atkinson

(1982, p. 77), to enact a series of laws and registrations enforcing separate provision of schooling along racial lines.

In the early 1900's, two main events occurred that irrevocably shaped the development of education in Zimbabwe. In the first place, according to Atkinson (1982, p. 77), Zimbabwe colonial authorities aligned the education system in the country with the British educational traditions. Hitherto, the educational system was tied to the South African educational system. In the second place, Zimbabwe authorities adopted the English educational system, effectively severing all the primary and secondary educational ties with South Africa. The Zimbabwe authorities stopped the Zimbabwe students taking the South African Matriculation Examinations. Instead, the students wrote the School Certificate and Higher School Certificate Examinations used for the students in England and Wales. The adoption of the English education system made Zimbabwe the only country in Southern Africa having a full secondary school program of six years preparing students for higher education. Settlers in Zimbabwe were predominantly of the British stock. The national ties were too strong. Some students received higher education in the United Kingdom. The students were not disadvantaged in anyway. However, the fact of the matter, was that many European students from Zimbabwe received their higher education in South African universities. The South African universities were viewed as cost effective and relatively less demanding academically.

The adoption of the English educational system did not address the concerns of the African child's shortages of adequate schooling provision. Instead, according to

Atkinson (1982, p. 78), it brought about two separate curricula and examination boards. The European settlers' child followed the Associated Examination Board (AEB), whereas the African child retained the Cambridge Overseas School Certificate Syndicate. The Associated Examination Board was essentially a one-subject examination. That means that the examination board offered either a single subject or a group of subjects to a candidate writing the examinations. The student could accumulate a number of subjects over a period of time in order to meet the minimum number of subjects required.

It was not so with the Cambridge Overseas Certificate. For the purposes of the examinations the African candidate was required to pass a minimum of five subjects including the English language in one sitting of examinations. Failing that the candidate was deemed to have failed and forfeited the whole examinations regardless of the passes scored in other subjects. Repetition entailed writing the whole examinations all over including the subjects passed already.

Atkinson (1982, p. 79) writes that the creation of the University of Rhodesia and Nyasaland in 1957, later to be known as the University of Zimbabwe, was the first attempt at challenging the policies of racial segregation. The institution of the University of Rhodesia and Nyasaland came into existence on the basis that it was going to be a non-discriminatory institution of higher learning on the grounds of race, color and religion. On that understanding, the University College received its charter.

A token of non-White students learnt in church and independent schools provided for the European children. They did so under extreme constraints. The colonial government, according to Atkinson (1982, p. 79), restricted the enrollment of the African

children in all European schools to six percent of the total White school children. In 1962 the colonial government was determined to create strong barriers forbidding socio-economic and political associations across racial and color lines. The African nationalists responded with the escalation of the armed struggle in 1972. The colonial government was forced to abandon their insistence on European supremacy and sought instead, an accommodation with the African nationalist leadership. According to Atkinson (1982, p. 80), a law was passed abolishing the legal discrimination in the schools on the grounds of race and color. The move in the eyes of the African leadership came too late and offered too little. According to the scheme of the abolition of legal discrimination, all schools in the country were classified into either Group A or Group B. The former all European schools fell into Group A while the former African schools became Group B schools. The arrangement in effect privatized the former European schools. The European communities bought the schools on favorable terms. The schools in effect became private community institutions empowered with the reserved right of selective admittance. The Group A schools became a refuge for European racism, supported at the publics expense. According to the arrangement, the teachers in Group A and Group B were going to be paid by the government.

Subsequent African majority rule in 1980 repudiated the scheme of turning the public schools into private community institutions. The Group A schools were restored as public school institutions. African students obtained easy access entering the former all European schools without unnecessary hitches. The racial student imbalance in the former all White schools was addressed by bussing the African students to them.

However, Atkinson (1982, p. 82) writes that the racial integration of the students was not reciprocated by the racial integration of the teaching staff. A small number of the African teachers trained in the United Kingdom and North America were enlisted in the former all-European schools. Teachers trained locally had been effectively barred from socializing with members of different racial groups until January 1979.

The process of racial integration affected the former all European schools. The African students in previous all European schools made a huge leap in adapting to the history and tradition of the schools. The majority of the African students in the former all European schools came from rural background where they had very little contact with western civilization. They possessed survival knowledge of the English language.

Atkinson (1982, p. 80) made a study of Zimbabwe school racial integration by sending a questionnaire to 118 head/masters and head/mistresses. The respondents were all European head/masters and head/mistresses. They responded to the questionnaires from their experience with the African child in their respective schools. The questionnaires sought information on how the African students were identifying themselves with the school ethos and tradition, the prevailing social interaction and attitudes between the racial groups, and the participation of the African students in class and at sports. The overall conclusion derived from the analysis of the questionnaire returns was, according to Atkinson (1982, p. 83) that "there was an overwhelming body of evidence to suggest that the integration was more successful in the primary than secondary schools." The research showed that "the assessment of the questionnaire returns seemed to suggest that the majority of the reports depicted a situation in which the

students of different racial groups tolerated and accepted each other" (p. 84) However, Atkinson found that the African child in primary school and the early secondary school forms, while initially experiencing linguistic difficulties, eventually caught up with the rest of the class whose mother tongue was English.

Student Unrest in High Schools (1997)

The Herald of November 17, 1997 (p.1), the national daily Newspaper in Zimbabwe, reported that Nhowe Secondary School some 37 kilometers north-east of Macheke experienced bad student unrest. About 400 male students went on a rampage during the weekend. They destroyed school property worth more than $500,000. The student riot was reported as having been triggered by some students who had been brought before a disciplinary committee for holding a birthday party that was against the school rules. The students in question, in retaliation accused the school authorities and the staff of unbecoming behavior, mishandling of the school funds, nepotism in the employment of the general workers and discrimination in the allocation of teachers' houses. The Headmaster called in the police and had the 23 students detained at Machete police station for questioning.

Public reaction to the student unrest as reflected by the article in The Herald of November 17, 1997 (p. 10) was unsympathetic with the school headmasters in general country wide. The writer of the article blamed the teacher training institutions as being out of touch with the contemporary world. Time was changing and so were the perceived realities. Head masters, head mistresses and school administrators were characterized as old fashion and prisoners of their own set ideas and pattern of doing things. They were

part of the problem and they contributed to the student unrest. They were lambasted as assuming that the students were going to be passive and bereft of their own ideas. Instead, they were recommended to engage the students in a meaningful dialogue, policy and decision making in matters that affected the schools' and the students' lives and interests. Head masters and head mistresses were expected to have intervention techniques ready at hand before events got out of control. Students also needed some social entertainment and activities to fill in the time between their academic occupation.

The article enumerated a number of high schools' unrest countrywide. The schools affected badly by the disturbances were St. Albert's in Mashonaland, Central Kutama in Mashonaland West, Dadaya in the Midlands, Mandedza in the Mashonaland East, and Nhowe in Mashonaland East. The student strike at Kutama did not only come at the time of the examinations, but the students affected enjoyed the support of their parents. They seemed to have flouted the head master's injunctions that the students expelled from the school should not seek accommodation within the school environment while they were writing their examinations. That was unacceptable with the parents. For them the school examinations overrode everything. The future of their children depended on the outcome of their Ordinary and Advanced Levels results. The head master was held in great esteem as the model, and Kutama was the President's Alma Mater school. Since Independence, a lot of money has been invested in the school. The Kutama Old Boys' Association (KOBA) collected money for the purposes of developing the school. Only the academically best students were accepted in the school. Since Kutama is a

Canadian Marist Brothers' school, the Canadian government had invested significantly in the form of money and school equipment.

Review of the colonial education system

According to Parker (1957, pp. 71-72), right from the beginning of the introduction of western schooling in Zimbabwe, there was a deliberately calculated scheme by the education providers, namely the missionaries and the colonial government, not to provide adequate primary and secondary schooling facilities to the African children. All African schools had to be controlled and supervised initially by the European missionaries but later by the government. Attempts by the African to found churches were not recognized as churches and hence were denied the right to run schools. The churches founded by the Africans were circumspect and were considered as political organizations whose sole purpose was to subvert the government and the Christian churches. Hence, the missionaries and the government were in conformity in proscribing them. The government and the missionaries were not in a hurry to provide secondary schooling for the Africans. According to Parker (1957, p. 72), the European missionaries felt that the time was not ripe to provide adequate primary, secondary and higher education for the African people. They strongly opposed allowing the African students to receive further education outside the country. In Zimbabwe then and South Africa as well, the governments of the day had mechanisms in place controlling the education deemed suitable for the Africans. South Africa and the colonial Zimbabwe shared common political ideology and policies in controlling the African advancement in education, socio-economic and political spheres.

Education Policy adopted at Independence (1980)

The education system inherited from the colonial era was under fire from the industrialists and employers who claimed that Zimbabwe school graduates were not fit for employment. A Commission of Inquiry headed by Dr. Caiphas Nziramasanga submitted its findings to the President of the Republic of Zimbabwe, Robert Mugabe. The report recommended that the curriculum council should be established in order to examine closely the subjects currently being offered in the schools to make them relevant to the needs of the contemporary socio-economic world. The Commission of Inquiry recommended too that the government must have a national language policy in the country. According to the Commission of Inquiry the teaching of the English, Ndebele and Shona must be made mandatory to all primary and secondary school going children. The commission of inquiry suggested that the three national languages must enjoy equal status before the law. It is hoped that the school products from the Zimbabwe education system will be able to communicate effectively in the three languages. The education system in the country was found as too academic and examination oriented. They recommended that the school system teach students more science and technical subjects to make the students ready for employment after school.

At Independence in 1980 a unitary education system was adopted for the country. The system was based on the Cambridge Overseas School Certificate and Higher School Certificate. Incidentally, the African school-going child and the teachers trained for the African schools were acquainted with the Cambridge Overseas Syndicate curriculum and

examination format. A process of phasing out the Associated Examination Board that was designed for the European child followed.

The post-independence government decided during the Liberation struggle to retain the colonial administration, education system, civil service, military and police apparatus. Politically, the post-independence situation balanced precariously on the brink of an all out civil war. Three hostile and sworn enemies not yet reconciled and integrated into a national army posed a great threat to peace and stability in the country. The government of National Unity adopted at Independence was fragile and inexperienced in running a modern government and its sophisticated bureaucracy. Conventional wisdom dictated that the government adopt colonial structures – after all the majority of the Zimbabwe population knew how the structures operated.

Changes were effected speedily at the top notches of the civil service, military and police forces. However, the government refrained from nationalization of the land, property and industry. Neither did they interfere with the pre-independence agricultural and industrial structures and the ownership systems. The government was mindful of the de-industrialization and destruction of the economic infrastructures that followed Angola's and Mozambique's Independence. In order to ensure a smooth transition from the colonial dispensation to the post-independence regime it was deemed necessary to keep the experienced bureaucrats of the colonial regime. Their technical know-how and managerial skills were necessary to start off the post-independence government. Apprenticeship was a must for the new and inexperienced government in order to

acquaint themselves with the state-of-the-art of running a modern government. It needed time, patience and humility.

The provision of universal primary and secondary education was adopted during the Liberation struggle as a fundamental right of every child in Zimbabwe. The deprivation of adequate education to the majority of the African population during the colonial period was viewed as the worse form of political and personal oppression ever perpetrated on the African person. To that end, the post-colonial government addressed the provision of education vigorously. The churches did not stand by idle. Some offered their church structures to be used as classrooms and others helped the local communities in school plant construction. Individuals and organizations helped the local communities in form of money or material goods. The government on its part either put up physical school structures for the local communities or donated building materials in the form of cement, roofing material, door and window frames. The local communities were expected to play their part as well. In practice, they made bricks of clay and had them burnt. In addition, they raised money paying the constructors.

On the teaching front, under-qualified professionals and academics became teachers. The majority of them had survival knowledge but few professional skills to be an effective teacher. Nevertheless, some learning and some teaching took place. The world at large was magnanimous too. Teachers from Europe, North America, Australia and so forth offered their services in teaching science subjects.

Teaching in Zimbabwe rural schools between 1984 and 1996 was an eye opener teachers. Some schools lacked the bare essentials that make it possible for school

business to take place. To begin with, some schools did not have school plants. Teaching and learning took place under a tree shelter. Students did not have enough textbooks to learn from. Instead, they shared a textbook between themselves. In extreme cases four students shared one textbook between themselves and so forth. Good students and students of average intelligence, nevertheless, made it in spite of the overwhelming preponderance of odds against a fruitful teaching and learning environment.

One more important policy that was adopted and implemented following Independence was the localization of the Ordinary and advanced level examinations. The Ministry of Education and Culture, as far back as 1984, made arrangements with the Cambridge Overseas Syndicate initiating the process of localization of the examinations. Under the first initiative the Cambridge School Certificate Examination board offered two examination sessions a year. One was in June and the other was in November. In 1995 the Government of Zimbabwe passed legislation authorizing the Ministry of Education and Culture to work earnestly with the Cambridge Overseas Syndicate board with the expressed purpose of localizing the examinations. The Zimbabwe School Examinations Council (Zimsec) was formed in order to spearhead the speedy process of localization of the school examinations. Zimsec consisted of a body of 15 members headed by a vice-chancellor of a state university. The localization of the Zimbabwe School Examinations was a painstaking exercise. Concerns over the ability of the Zimbabwe School Examinations Council of ensuring security and maintenance of good examination standards in the country had to be allayed. The government was extremely concerned about the possibilities of the members of the Ministry of Education at the

national as well as at the local school levels leaking out the examination questions prematurely before the students wrote them. Core Zimbabwe School Examinations Council members received specialist training for this purpose at Cambridge Overseas School Examination Board in England. The apprentices had on the job experience in Zimbabwe under the tutelage of the Cambridge Overseas School Examinations experts. The exercise of establishing the Zimbabwe School Examinations Council is not yet complete, but progress has been made.

Development of Teacher Education in Zimbabwe

The colonial government left teacher education for the African child entirely in the hands of the missionaries. By the 1960s according to Parker (1973, p. 244), there were 33 African teachers' training colleges training African student teachers. Among these teachers' training colleges, there were only two colleges sponsored and run by the colonial government. The missionary teachers' colleges were small and isolated in the African rural reservations. However, in 1955 and in 1962 the colonial government established two Teachers' Training Colleges at Mutare and Gweru cities respectively. Mutare Teacher Education trained primary school teachers, whereas the Gweru Teachers' College trained teachers for the first two years of secondary schooling. The last two years of the four-year secondary level was taught by the university graduate teachers. In practice, the missionaries and the lay European University graduates taught in the African secondary schools. There were not many African University graduates teaching in the African secondary schools by the middle of 1975. When the Liberation War came in the

early seventies it hampered all the missionary school activities. Most mission schools closed until they were reopened at the end of the Liberation War in 1980.

CHAPTER 4. THE DEVELOPMENT OF UNIVERSITIES IN SOUTHERN AFRICA

Without glossing over the past ills, it is best to acknowledge the unfortunate history of Africa. Unmitigated slave trade from Africa to the Middle East, China, Southeast Asia, Southern Europe and the New World of North, Central, and South America's drained Africa's human resources. The next setback for Africa's development came about with the institution of colonialism at the turn of the last century. Colonialism came with mixed blessings. First it stemmed out the institution of slavery and annexed the people of Africa to Europe and the Americas. Negatively, colonialism destroyed the indigenous African states and empires and introduced racism based on color. The institutions of colonialism, racism and slavery in turn destroyed the dignity and the persona of the African peoples. The institution of colonialism in Africa lasted for a century with the exception of the Portuguese possessions like Angola, Mozambique, Guinea Bissau, Principe and Cape Verde which have been under the colonial rule for over 400 years.

According to Wandira (1977, p. 38), three Muslim universities flourished in North and West Africa as far back as 972 A. D. Al Azhar University in Cairo, Egypt and the University of Qarawlyine in Fez, Morocco were founded at that time. Sankore University in Timbuktu was founded later, during the heyday of the ancient empires of the western Sudan. The empires were Ghana, Mali and Songhai. In a way the African universities predated the first English universities, namely Oxford and Cambridge by several hundred years.

In a book entitled "University of Rhodesia: Educational Co-operation in the Commonwealth," Atkinson (1974, p. 129) wrote about the English experience in higher education that was introduced to the countries in the Empire. Queen Elizabeth I granted a Charter on December 29, 1591 that enabled the foundation of Trinity College in Dublin, Ireland. The Universities of Cambridge and Oxford were models in the founding of Trinity College. Trinity College in turn became the model employed in founding new universities in what later became the United States of America and Canada. Harvard was founded in 1639, Yale in 1701 and Columbia in 1734. The early Canadian universities such as King's College at Windsor, Nova Scotia and York were founded in 1827, while McGill College in Montreal was established in 1821, all based on the Trinity College experience. The newly founded universities were residential institutions of higher learning that offered a curriculum consisting of the study of physical sciences (physics, chemistry and biology), and mathematics as well as theology. The study of the physical sciences enabled the students in becoming physicians and surgeons. On the other hand, the study of theology gave the pastors religious and spiritual skills enabling them to shepherd the Christian faithful in a professional manner. Education was viewed as a tool in the services of man's bodily and spiritual needs.

Urbanization and industrialization in the nineteenth century ushered in a new era requiring more specialized and professional skills. According to Atkinson (1974, p. 132), the traditional universities based on the "Oxbridge model" offering the faculties of arts, science, engineering, law and medicine, needed supplementary degree programs capable of imparting new skills in solving new problems. Faculties in agriculture, veterinary,

science, industrial technology, architecture, education and dentistry came into existence. This gave rise to the foundation of Durham University in 1831 and London University in 1832. Durham and London Universities initiated a new breed of universities in the United Kingdom. These universities became new paradigms on which the post World War II Universities in the former British colonies in Africa and the West Indies were founded.

In 1850, according to Atkinson (1974, pp. 131-132), Australia established the University of Sydney which was followed by a series of sister universities in each of the Australian provincial capitals between 1850 and 1913. In comparison, Canada, was rather slow introducing the new breed of universities. The Canadian provincial universities of Alberta came into existence in 1906, of Saskatchewan in 1907, and of British Columbia in 1908. Atkinson writes that Sir Charles Wood wrote a letter to the East India Company suggesting if it could initiate university degree granting institutions in India (1974, p. 131). London University was viewed as their model. Therefore, the colleges at Bombay, Calcutta and Madras became the first Indian universities in 1857. The founding of the universities of the Punjab in 1882 and of Allahabad in 1887 followed suit as the first generation of universities in the subcontinent of India.

The universities in the United Kingdom were extended to the colonies with a certain purpose in mind. According to Atkinson (1974, p. 130), the University of Singapore was established in 1822 with the sole purpose of studying the different cultures interacting with each other. It was hoped that the studies derived from a multicultural and multiracial setting would acquaint the British administrators with the knowledge of

the lives and cultures of the Natives in the colonies. To this end, a School of Oriental and African Studies was established in London, as a constituent college of London University. The school had a special interest in African and Asian histories and social studies. In technical subjects like mining and agriculture the new universities in the United States and Canada were in a better position than the English universities. Promising students in the British colonies went to study side-by-side with the English students in the English universities. Atkinson (1974, p. 133), goes further to say that not all the universities in the British Commonwealth had close ties with the English universities. He cites the University of Montreal which was founded for the purposes of preserving the French-Canadian Roman Catholic faith and the French language and culture. To achieve their objectives, the French-Canadian universities enjoyed an intimate relationship with French universities.

Similarly, Stellenbosch University in South Africa distanced itself from undue influence from the English-speaking universities. Stellenbosch University became the intellectual, political and cultural center for the Afrikaans-speaking community in South Africa. During the apartheid era (1948-1994), all the political leaders were Afrikaners and Afrikaans-speakers. The University of Pretoria and Potchfstroom University, like Stellenbosch University, were strong centers of learning for the Afrikaans-speaking community in South Africa. As a result they fostered and maintained strong academic traditions with the continental European universities, especially those of Holland and Germany.

For most of the period of colonization, the Europeans were unwilling to introduce universal primary schooling, let alone secondary schools. The European intrusion in Africa was resisted from the beginning. Mazrui (1986, pp. 283-4) gives a chronology of the African resistance to European domination. He mentions the Zulu Wars against the English and Boers (the Dutch descendents), the Mau Mau in Kenya, the Maji Maji War in 1905-1907 in Tanganyika, the Herero War from 1904-1907 in Namibia, both against the Germans, the Ndebele-Shona Rebellions of 1893 and 1896-1897, and many others. The process of decolonization, especially in the southern African region was through armed struggle. Because of these experiences, the Europeans were not too keen on providing formal education to an African child. Notwithstanding the denial of schooling to the Africans, according to Ashby (1964, p. 12-15), personalities like James Horton, Edward Blyden and Casely Hayton in the last century agitated for the establishment of a West African university. They even suggested adapting the curriculum to the African experience. Their dreams were not realized in their lifetime. At the Peace Conference at Versailles in Paris, France after World War I, Burghart Du Bois, an American Negro, according to Ashby (1964, p. 16), pleaded with the colonial powers to protect the African people's liberty and to promote the provision of education for them. He too died without the dream realized.

In Ashby's book entitled, "African Universities and Western Traditions" (1964), he points out that the African continent south of the Sahara and north of South Africa did not have any university until after World War II. Hastings, in his book, "A History of Christianity 1950-1975" (1979), further reveals that the early university initiatives were

started by the missionary churches after World War II, who were able to build on their extensive prior experience with seminaries and colleges. In West Africa the Church Missionary Society started Fourah Bay College in Sierra Leone. The Jesuit Fathers began Lovanium University in the Democratic Republic of the Congo. In South Africa the Scottish Free Church started Fort Hare College and in Lesotho the Catholic Oblate Fathers from Canada started Roma College at a Lesotho village called Roma. Students from Zimbabwe went to these colleges to study because Zimbabwe was poorly provided with university colleges.

Fourah Bay University in Sierra Leone was started as a Theological College of the Church Missionary Society. Initially, the college was targeting the ex-slaves who had recently returned from Nova Scotia (New Scotland), Canada. While the Church was content with the teaching of some theology, James Horton was busy seeking help from the British government to have a university in West Africa. Horton's move, according to Ashby (1964, p. 14), had an effect on the Church Missionary Society. Up to then they were dragging their feet with regards to the establishment of a university in West Africa. According to Hastings (1979, p. 12), the Missionary Church Society later linked their college with the University of Durham in England. The link enabled Fourah Bay College to prepare their students for the Durham University examinations. The students who obtained university degrees in this manner were but a trickle. However, the beginnings of universities in Africa were in the making.

Historical Context of Higher Education in Southern Africa

Hastings (1979, p. 12), writes about two young men. One was Benedicto Kiwanuka from Uganda and the other was Eduardo Monjane from Mozambique. They traveled to Roma College in Lesotho in pursuance of higher education. Benedicto Kiwanuka spent two years studying at Roma College and then he left for London, England for university studies. According to WHO's WHO (1981, pp. 381-382), Kiwanuka was at Roma College from 1950 to 1951 studying Latin. He studied law from 1952 to 1956 in London, England, where he obtained a degree in law, after which he returned to his home country, Uganda. Eduardo Mondlane was sponsored by the Christian council of Mozambique to study at Hofmeyr School in Johannesburg. After the completion of his studies, Eduardo Mondlane accepted an offer to study at the Rand University in Johannesburg, South Africa. He was deported from the country for unspecified reasons. In Mozambique Mondlane won a scholarship from Phelps Stokes to study medicine in Lisbon, Portugal. According to WHO's WHO (1981, pp. 284-285), Mondlane was a marked man. The police in Portugal continued to harass him. Mondlane decided to transfer his Phelps Stokes scholarship from Lisbon, Portugal, to the United States of America. He studied sociology at Oberlin University in Ohio State and pursued his Masters and Ph.D. at other American universities. In later life he led a rebellion movement against the Portuguese in Mozambique. Both young men, Benedicto Kiwanuka and Eduardo Mondlane, were drawn to South Africa and abroad because they wanted to receive higher education.

The second Vice President of Zimbabwe, Joshua Nkomo, according to WHO's WHO (1981, p. 799), studied at Adam's college, Natal and Hofmeyr School, Johannesburg, South Africa. South Africa had two other centers of learning for the African people. Adam's and Marianhill Colleges in Natal, South Africa were Catholic centers of learning. According to WHO'S WHO (1981, p. 759), the first Vice President of The Republic of Zimbabwe, Simon Muzenda, received his technical training at Marianhill College.

Hastings (1979, p. 151) writes about the centers of learning in Kenya, East Africa that attracted young men of Africa. Carey Francis was the first head master of a high school called Alliance in Kenya. The school attracted young Kenyan men like Oginga Odinga, Tom Mboya, Charles Njonjo and Ronald Ngala, who later became Cabinet Ministers following Kenya's Independence. When Carey Francis died in July, 1966 the aforesaid ministers were the pallbearers as a tribute to their former head master.

In Malawi, according to Hastings (1979, p. 47), Livingstonia was a center of learning. Dr. Roberts Laws of the Free Church of Scotland founded Livingstonia in 1875. The Church as well as the school at Livingstonia suffered a lot from defections and schisms. However, it produced church and political leaders in Malawi. The late Dr. Hastings Banda, according to Paul Theroux (1989, p. 374), was a staunch Presbyterian of the Church of Scotland who at the age of thirteen years walked a thousand miles to South Africa in search of schooling. From South Africa he went farther afield to the United State of America and Scotland, where he studied medicine. When he returned home in the late 1950's, he led his country to Independence.

Akin to Adam's College was Lovedale College. According to Hastings (1979, pp. 47-48), the school was founded by the Free Church of Scotland. The school had a hospital and it ran a school newspaper called "South African Outlook." The paper was founded in 1870. The purpose of the paper was to expose the evil of racism. The paper argued that if racism was allowed to continue unchecked it was going to lead the people into a racial confrontation. The Principal of the college from 1870 on was James Stewart. In 1900, Stewart wanted a doctor at the mission hospital. He met a Dr.Neil MacVicar who agreed to take the post. Dr. MacVicar turned out to be a first class doctor dedicated to missionary work. He pioneered training African girls as nurses. Dr. MacViar died in 1950, having dedicated his life to the mission field. Schools like Lovedale, Adam's, Marianhill and Roma Colleges were among the early colleges that helped shape the African literary development in the southern Africa region.

Universities in Africa in the Post-Independence Era

According to Atkinson (1974, p. 129), before the introduction of Trinity College in Dublin, Ireland in 1591, the English had only two universities, namely Cambridge and Oxford. Cambridge and Oxford were residential universities in which both students and teachers lived on campus. The traditional curriculum, namely philosophy, divinity, arts, science, engineering, law and medicine was introduced at Trinity College. The principle of "Nemo dat quod non habit" prevailed. What was good for the English universities was deemed good enough for the overseas institutions of learning. According to Atkinson (1974, p. 129), England built Trinity College in order to cultivate an elite educated ruling class in Ireland and secondarily to introduced the English rule of law and traditions to the

Irish peasantry. In other words, the English mind was that their education system and culture were the best and could be employed as a conduit for civilizing the Natives in the empire.

Universities in Africa started in earnest in the mid-1900's. According to Ashby (1964, p. 19), the British government in 1943 set up a commission of inquiry on the feasibility of building universities in Africa and the West Indies. Sir Cyril Asquith led the commission. His findings were delayed because of the war.

According to Ashby (1964, p. 21), an understanding existed between the British government and the Inter-University Council. The understanding was that the British government would provide the money while the Inter-University Council would take care of the academic side of the universities. The Inter-University Council was a body of teachers drawn from the various British universities.

The University of London spearheaded the scheme. A special relationship was created between London University and the new colleges in Nigeria, Ghana, Sudan, Uganda, the West Indies and The Federation of Rhodesia and Nyasaland. Though they were physically separated from London University, the African colleges were nevertheless institutions of higher learning affiliated with London University. The physical separation of the colleges became a mark of London University, unlike other universities that have their university activities under one campus umbrella. London University is a federated university, that is, it consists of separate colleges like London School of Economics, School of African and Oriental Studies, London University

Institute of Education, along with a number of the former teachers' colleges in the Greater London area, such as St. Mary's College, Strawberry Hill and others.

Thus, the new colleges in Africa were under the auspices of London University. The African students were in reality registered as students of London University. At the end of their studies they received London University degrees. The entry qualifications and the curriculum in the African colleges were those of London University. London University furnished the African colleges with teachers. The examinations and the assessment were done in London. The London College student life-style was transported, lock, stock and barrel, to the new African campuses. They were cut off from their own host community. They lived in ivory towers and some became estranged from their own people. The students were a select few being groomed to become the elite with a mission to run the country when and if the British government should leave. With this end in view, according to Ashby (1964, p. 27), the African students at the new colleges were trained in English social etiquette, table manners and the rest.

The curriculum adopted for the African University colleges was the replica of the British University curriculum. In short, what the London University offered in terms of curriculum in Africa was what they knew and practiced at home. Bearing in mind the old axiom "Nemo dat quod non habit," meaning one can not give what one hasn't got, the classics of history, Biblical studies, geography, chemistry, physics, biology and mathematics were taught not only in London University, but in the newly founded African University colleges as well. However, the reality of the African continent needed skilled manpower in agriculture, engineering, medicine, technology and sciences.

The British government and the British academic elite of the time were one in agreement where the priority lay in the development of Africa. The priority was in the grooming of a nucleus of first class African bureaucrats and leaders. Hence what was good for the English universities was equally good for the African university colleges. With that in mind, according to Ashby (1964, p. 36), "within ten years the university colleges of Nigeria and Ghana had earned their hall-marks of excellence. Their graduates carried away the modern equivalent of ius ubique docendi." That is, they had a mission and a license to teach anywhere on the face of the world. While the British government and academics meant well in providing the best of their education system to their colonies in Africa in the manner they did, they nevertheless introduced the recipe for brain drain from Africa to the developed world.

Zimbabwe at Independence introduced universal primary and secondary education. The International Monetary Fund, however, was advising the government not to spend too much money on free education. Nevertheless, the government went ahead providing mass education. In a very short time, Zimbabweans were in demand overseas in the medical, engineering, accounting and almost all other white-collar jobs. Most of those who left the country for greener pastures went to work in South Africa, Botswana, the United Kingdom, the United States and for the United Nations. The impact of this brain drain continues to be felt today. In a report of The Herald of August 22, 1998 (p. 7) the Zimbabwean Government went to Tanzania on a mission of recruiting 400 nurses from that country in order to fill the 2,000 vacancies in the Zimbabwean hospitals and clinics.

According to Ashby (1964, p. 49), Francophone Africa derived their university paradigm from Brussels, Belgium and Bordeaux and Paris, France. Lovanium University in the Democratic Republic of Congo, (the former Zaire) was affiliated with the University of Louvain in Brussels. Dakar University in Senegal and others were connected with the universities in Bordeaux and Paris. The degrees issued on graduation in Africa were the same as those given to the students graduating in the metropolitan French universities. The university curriculum in the African universities was the replica of the curriculum in the French universities.

The colonial governments built prestigious university structures in Africa. The universities were intended for regional co-operation, that is not serving one nation. For example, Dakar University was for the French West Africa region. Makerere University was built for the East African nations of Uganda, Kenya and Tanzania. Similarly, the University College of Rhodesia and Nyasaland (now University of Zimbabwe) was initially built for Malawi, Zambia and Zimbabwe. The University of Botswana, Lesotho and Swaziland was a joint venture between the three countries, with each constituent country having its own campus.

The colonial governments of France and Great Britain built universities in Africa with the understanding that the African countries would pool together their meager resources to better their universities. They wanted them to avoid unnecessary duplication of the university institutions and faculties. The colonial governments were made to think in this way because there were too few eligible African students for the university colleges at the time. Initially, it was more cost effective for the colonial governments to

train African students in the metropolitan universities of France, Brussels, and Great Britain than in the African colleges. What the colonial governments did not understand was that as the numbers of university-bound students increased, the colonial governments or their successors were bound to build more universities in lieu of sending students overseas. Furthermore, they did not take into consideration the prestige associated with a national university.

The belief in the university as a panacea for all the ills of the country is extremely powerful in Africa. A university is a source of pride for the country. That is why in each African country, small or big, the first national investment after attaining independence was, according to Omari (1991, p. 181), the building of a university and the expansion of the primary and secondary education sectors. In the post independence era, the idea of a joint or regional university between two or more African countries was not entertained favorably by the African leaders.

Christian Churches' Early Involvement in African Higher Education

I have written earlier how the Church Missionary Society was instrumental in the establishment of Fourah Bay University in Sierra Leone, West Africa. According to Hastings (1979, p. 12), Lovanium University in the Democratic Republic of Congo started in 1949 at a mission station at Kisantu. The university was the brainchild of the Jesuit Fathers. The following year the university was moved to the capital city, Kinshasha, then called Leopoldville. According to Hastings (1979, p. 12), there were no secondary school students ready for university work up to 1954. The first student intakes at Lovanium University in 1949 were high school or secondary school students preparing

for university work. In actual fact, the Lovanium University academic student life started in 1954. Four years later, in 1960, the country became Independent, and the aftermath was horrendous. The country was plunged into anarchy and chaos. Conflicts developed between the Head of the State and Cardinal Malula, the head of the Roman Catholic Church in the Democratic Republic of Congo in the early seventies. According to Hastings (1979, p. 192), the problem arose because of the presidential decree demanding all people in the Republic to adopt traditional names and drop their Christian names, which were viewed as western symbols of colonialism. Crucifixes were removed from schools. Lovanium University, a private Catholic University, was nationalized. According to Akwesi Ngobassu (1970, p. 164), it became the National University of Zaire. The Catholic Minor and Major Seminaries designed for the training of aspirants to the Catholic priesthood were flooded by the government with young men who had no intention whatsoever of becoming Catholic priests. The Catholic institutions were viewed as valuable commodities providing higher education.

According to Coles (1986, p. 6), what came to be known as the National University of Lesotho was started by the Canadian Oblates of Mary Immaculate of the Roman Catholic Church in 1945. The University started as Roma College because the village it was located in was Roma. It was under the tutelage of the University of South Africa. The college prepared students for the University of South Africa degrees. Over the years Roma College provided an opportunity for higher education for the African students. I described earlier how an Ugandan student that went by the name Benedicto Kiwanuka spent two years at Roma College. The first Minister of Finance after

Independence in Zimbabwe was Bernard Chidzero. According to WHO'S WHO (1981, p. 268), he studied at Roma College from 1950-1953. The Chief Justice in Zimbabwe, Simbi (Simplisio) Mubako, according to WHO'S WHO (1981, p. 734), received his first degree too from Roma College.

There was a time when Roma College went through a period of name changes. It was at one point called Pope Pius XII University College, in honor of the late Pope Pius XII. In 1963, Pope Pius XII College, according to Cole (1986, p. 6) received a Royal Charter and became the University of Basutoland, Bechuanaland and Swaziland (Losotho, Botswana and Swaziland). It became a constituent university college together with the other campuses. In 1984, according to Cole (1986, p. 6), the constituent colleges of the University of Botswana, Lesotho and Swaziland each became an autonomous University. The long history of the University of Lesotho was an enabling mechanism for Botswana and Swaziland to start their own universities.

The Development of Universities in South Africa

South Africa was a country divided for many years. The basis of the division was on racial, ethnic, linguistic and tribal grounds. The English and the Dutch descendants, commonly known as the Boers or Afrikaners, had differences of their own that led them to wars. In addition, both the English and the Boers had intermittent wars with the Africans, especially with the Zulus. There was no love lost between them.

As far back as 1891, according to Welsh (1972, p. 16), Sir Cecil John Rhodes suggested that the English and Afrikaans-speaking students must learn together. The education of the Africans, Indians and Coloreds (children of mixed race) was not raised

at all. The Minister of Education, F. S. Malan, made a rhetorical argument that Switzerland was made up of German, French and Italian Cantons and it had separate education provisions for the different communities that make up the country. South Africa could learn from Switzerland's example. The Afrikaans-speaking community, fearing to be swamped by the English-speaking, preferred keeping their cultural identity. They preferred having their own schools and universities where they could express themselves in their language and culture. To get out of the impasse, South Africa adopted the policy of providing separate education facilities for the English and Afrikaans communities.

The development of the universities in South Africa, according to Welsh (1972, p. 19), came about with the founding of the University of South Africa, which was as a result of the different colleges in South Africa coming together in 1916. The University of South Africa was invested with the authority of granting university status to colleges wishing to become autonomous universities. This move was a milestone in the development of universities in South Africa and in Africa as a whole. The University of Cape Town, University of Witwatersrand, Rhodes University, University of Natal and so forth became English-speaking universities, whereas Stellenbosch University, Pretoria University, Potchefstroom University, Rand University and others became Afrikaans-speaking universities. The South African government had to satisfy both communities in the provision of higher education. The government on the other hand was least concerned with the provision of non-European education. It was left to the individual efforts of the churches.

According to Welsh (1972, p. 29), facilities for higher education for the African people in South Africa started at the turn of the last century. Earlier on I mentioned that according to Hastings (1979, p. 49), James Stewart had been the principal of Lovedale since 1870. Universities as such had not been established. The trend of having universities in South Africa for the European child started in 1916. In the same year, according to Welsh (1972, p. 29), Fort Hare College was started as a college for the non-Europeans. It was situated in the heart of Ciskei Xhosa homeland. It started as both a high school and university college. This arrangement was similar to the beginnings of Lovanium University in the Democratic Republic of the Congo. According to Welsh (1972, p. 30) the high school element part of the college was phased out in 1937 when the college concentrated on the education of university students. Fort Hare College drew its student body from all sectors of the South African population communities and also from the countries surrounding South Africa. The South African government allowed the establishment of Fort Hare College half-heartedly because, as Welsh (1972, p. 29) points out, the European community in South Africa was getting scared realizing that about one hundred Africans had received university degrees in the United States of America. They wanted to stamp out the trend of having the African students going to the United State of America. They were hypocritically benevolent because they claimed that they wanted to protect the Africans from being duped by dubious and spurious American degrees. More importantly, they feared that the Africans equipped with the university education and social experience from the United States of America would no longer be docile and tolerant with the South African apartheid policy and all the socioeconomic and political

depravation that went with it. The South African government proposed the idea of establishing a college in the country for the African students. The very suggestion of having a college for the Africans in South Africa was not received well by the European constituents. According to Welsh (1972, p. 30), a Mr. C. T. Loram wrote the following in 1917:

> The fear of ultimate Black supremacy, which looms in the eyes of many of the European inhabitants of South Africa, has made them inclined to scrutinize closely any attempts at higher education of the Natives. The appearance again within recent years of Native political associations founded and officered by educated Natives has not tended to allay the suspicions of the Europeans that higher education and political aspirations are indissolubility connected. When, therefore, the proposal for an Inter-State Native College was so enthusiastically taken up by the South African natives, there was distinct feeling among a large section of the Europeans that this movement was due, in considerable part, to the teachings of "Ethiopianism."

Ethiopianism had political connotations in association with the United States of America then. The Negroes, as the African-American people were then called, were founding their own churches separate from the White-controlled churches. It was feared that this movement and experience in the United States would have ramifications of seeking political independence as well. Historically, Ethiopia, or Abyssinia as it was once called, was the only country in Africa that was never colonized by the Europeans. They resisted the Italian incursion with bows and arrows, and quaint guns. Hence, from

this historical experience Ethiopia as country has been associated with independence of Africans and of the Black people worldwide.

In 1948 the National Party, which was dominated by the Afrikaners, won the general election in South Africa. Politically their sympathies before and during the war lay with the National Socialist Germany. In the government of the National Party, Hendrik Verwoerd, who had received his primary schooling at Milton School in Bulawayo, Zimbabwe, had made a short visit to Germany before the war and was enthralled by the political life there. Then he became a Minister of Home Affairs and Education. He made the most of his position. In South Africa, he introduced a more refined system of apartheid for the African population. He created the Bantustans as a tribal home land for each tribe. The policy of the home lands affected Fort Hare University. According to Welsh (1972, p. 30), in 1950 Fort Hare authorities were not allowed to accept African students from outside South Africa without government approval. In 1959, exceptions to the rule (allowing non European university students in the all-European universities) were discontinued. An arrangement between Rhodes University and Fort Hare College from 1951 to 1959, whereby Rhodes University provided syllabuses, courses of study, examinations and awarding of degrees to Fort Hare students was stopped by the government. The government had its own plans for the non-European students.

According to Welsh (1972, pp. 31-32), the nationalist government implemented its plans for each major tribe to have a university built. The following universities evolved from this policy. The once vibrant multi-racial and inter-tribal University

College of Fort Hare was turned into the University College for the Xhosa tribe. The University College of Zululand was designated for the Zulu tribe. The University College of Fort Hare and the University College of Zululand each served a homogenous tribal community. It was not so with the others. The University College of Durban served an Indian community. Since the Indian community in South Africa did not have a homeland, their college was attached to the European University of Durban, but they were not allowed entry into the European student community – they had separate facilities. The University College of the West Cape served the Colored community (mixed offspring of the different racial groups in South Africa). The University of the North served many tribal groups that included the Northern and Southern Sotho, Tswana, Venda, Tsonga, and the Transvaal Ndebele.

The ideal of creating tribal university colleges, according to Welsh (1972, p. 32), was what the Afrikaners called Volksuniversiteit. Volksuniversiteit could be translated into literaral English as "Folks-university" – that is people's university. Volksuniversiteit entails that all the university activities must be immersed in the language and culture of the people. The University of Zululand must be taught in Zulu and similarly, the University of Fort Hare must operate within the context of Xhosa culture and language. The problem with this grandiose theory became apparent with the creation of the University of the North where the students were drawn from many different cultural and linguistic groups. Another overriding problem was that the teachers in the home land universities were neither Zulu nor Xhosa speakers and they did not have teaching and learning materials that were culturally friendly.

All the universities were under the auspices of the University of South Africa. The university colleges were under the watchful eye of the government because the Rectors or Vice Chancellors who ran the Bantu University Colleges were government appointees. The teachers in the Bantu University Colleges were deemed to be politically correct according to the apartheid ideology and hence they had to be approved by the government. The whole idea did not work. In 1976 the Soweto student uprising denounced the government idea of using Afrikaans as a medium of instruction and learning in the African secondary schools. Afrikaans was perceived as a language of the oppressors. The students preferred English instead. Their reasoning was that English had an international standing. Besides, the Bantustan or tribal home land authorities implemented the use of English as a medium of teaching and learning in the primary and secondary schools, which was at variance with the government's wish. The apartheid government wanted the local languages to be the medium of instruction and learning. With the coming of Independence to South Africa in 1994, the new government invested more money improving the quality of education in the former tribal colleges. In doing so, the former White prestigious universities were under funded and the quality of education undermined as well.

According to Beard (1972, pp. 172-173), Fort Hare University College educated a generation of students who later in life led liberation movements that brought about independence to the Southern Africa region. Fort Hare University College, besides being the center for higher education in the Southern African region for the Africans, was a political hot bed for the region. Students from Malawi, Zambia, Namibia, Lesotho,

Swaziland, Botswana, South Africa and Zimbabwe were all there. The first generation of leaders like Nelson Mandela, Kaiser Matanzima, Gatsha Buthelezi, Robert Mugabe and others were groomed at Fort Hare University.

The Development of Higher Education in Pre-Independence Zimbabwe

Wandira (1977, p. 99), writes that it is a common desire felt by Africans, especially the governments and the African academicians, that the African universities must be autonomous universities in their own right. In that way, they could modify their curriculum and teaching personnel in a manner they see fit. For example, Uganda became independent from Great Britain in 1962. Thereafter, in 1963, the principal of Makerere University, who was a Briton, started to prepare promising Ugandan University lecturers to assume positions of teaching and running Makerere University. The principal, Sir Bernard De Bunsen, in a meeting held at Lake Como, in Italy, decided to create a staff development program with the view of letting Makerere University be run entirely by Ugandans. Ugandan "A" students and competent university lecturers were trained for higher studies either at Makerere University or in some English universities. The Ugandan experience of localizing the teaching and running of the national universities became the norm of establishing universities in the post-Independence Africa. However, localization of the university staff was fraught with problems. Holders of the university positions were based on qualifications and merit of the candidates, not on favoritism based on tribal, regional or religious affiliation. Problems of this nature arose, but were resisted.

The independence of African countries ushered a point of departure of the African universities from their sister universities in Europe. The African universities, as founded by the colonial and metropolitan European governments, were in need of drastic changes in the postcolonial era. The African elite, though educated and trained in the metropolitan universities or in the universities patterned after the European universities, were resolute in modifying some aspects of the universities in order to reflect African realities. For examples, they wanted more teachers to be Africans and the curriculum to address the socioeconomic problems of the country. However, the African governments and universities did not radically change things immediately. They judiciously changed matters that needed change. However, these patterns have begun to change. While European universities appear to be the vanguard of conservatism, the African universities seem to be the vanguard for change. That said, there is still a strong symbiotic relationship between the African and European universities. They have mutual cross-fertilization. For example, external examiners in the case of Anglophone Africa are still coming from Great Britain. Academic experts from British universities visiting the Namibian, Botswana, Swaziland, Lesotho, and Zimbabwe universities are still a common practice. In fact, they are indispensable.

According to Atkinson (1972, p. 146), the University of Zimbabwe was founded in Harare, then called Salisbury, in 1955, as the University College of Rhodesia and Nyasaland. The countries then known as Southern Rhodesia (Zimbabwe), Northern Rhodesia (Zambia), and Nyasaland (Malawi) were in a partnership known as The Federation of Rhodesia and Nyasaland. The University College of Rhodesia and

Nyasaland from its inception was to be a multi-racial institution of higher learning, in countries where the institution of segregation on the grounds of race and color was enforced in practice by convention and law. It was hoped that the University College would be a starting point where students drawn from different racial and cultural backgrounds would learn to live together and share common experience on the university college campus. The University College of Rhodesia and Nyasaland was in a special arrangement with the University of London. I will explain later what this special arrangement entailed.

The first Principal of the college was Dr. William Rollo, a former Professor of Classics in the University of Cape Town. His term of office started in November, 1953. He was an interim Principal overseeing the development of the University College. On February 10, 1955 the University College of Rhodesia and Nyasaland received its Royal Charter. In December of that year, Dr. William Rollo was replaced by Dr. Walter Adams who, according to Atkinson (1972, p. 154), was once a Secretary to the Inter-University Council in London England (I will explain later the role played by the Inter-University Council).

According to Atkinson (1972, p. 155), the real schoolwork started in 1957 with an intake of 68 students. It seems the student body was growing at an extremely slow rate because the number of students stood at 717 full time and 141 part-time after a decade of the university's existence. The reason given for the admission of small numbers of students was to enable a cohesive camaraderie to develop between and among the students.

The ideal of creating a multi-racial society in Southern Rhodesia (Zimbabwe) was fraught with many problems. According to Atkinson (1872, p. 155), in 1967 there were 432 European and 211 African students, along with some 74 students belonging to other racial groups. However, it was not as simple as that to classify the students in black and white categories. The White students came from different national or ethnic origins, and the Africans too were drawn from different ethnic, tribal or national backgrounds. Among the African student body, there were some who came from Northern Rhodesia (Zambia) and Nyasaland (Malawi). In the case of Southern Rhodesia, segregation on the basis of differences in color and race was still practiced throughout the country. All the socio-economic and political services were divided unequally serving separately the European and African population's needs. In Southern Rhodesia, primary and secondary schools were divided along the racial and color divide. At least 1,272 Southern Rhodesia European student nationals were attending South African universities. 233 were studying in the United Kingdom and more than twice as many Southern Rhodesian students were in attendance at universities outside the territory as were enrolled in the University College.

From the above analysis given by Atkinson (1972, p. 155), the provision of higher education to the Southern Rhodesian European students appears very favorable in comparison with the provision of higher education to students in developed countries. However, Zvobgo points out that while the total enrollment of full time students from the three territories in 1957 was 71, only 6 were Africans (1994, p. 85). In 1960 there were

only 30 African students out of a student body of 168. The trend of under-representing the Africans in the university was the colonial policy.

According to Ashby (1964, p. 21), the University of Rhodesia and Nyasaland forged a "Scheme of Special Relation" with the University of London in 1956. The relationship meant that the University of London provided the entrance requirements for the admission of students, teachers, syllabuses, examination procedures, the award of London University degrees and other academic matters. The British government that sponsored the Inter-University Council was to pay the money. The Inter-University Council was a body of university teachers seconded by the British universities with the sole purpose of helping the colonial territories in establishing universities in their countries.

The Faculties of Education, Arts and Sciences were among the first to be opened. The Faculty of Medicine followed suit. According to Atkinson (1972, p. 155), in 1963 the School of Medicine was built and it also had a special relation, but this time with the University of Birmingham. The University of Birmingham would award its own degrees to the students at the University of Rhodesia and Nyasaland. The Faculty of Engineering came into existence in 1974. The Faculties of Agriculture, Commerce and Law respectively followed in 1980. It's interesting to note that the Faculty of Agriculture was introduced at Independence denoting the importance the postcolonial government placed on agriculture.

Historically, Zimbabwe's economy has been agriculture driven. However, Professor Graham Hill (1994, p. 6) in his study on the "Further Development of

University Distance Education," found that out of a population of 10,000 students at the University of Zimbabwe, only 500 were studying agriculture and veterinary sciences. The low enrollment in vital faculties necessary for the economy of the country was not a healthy sign. Corrective measures had to be taken. To that effect, a faculty of agriculture in the proposed Zimbabwe Open University offering a Bachelor of Science degree was made available. Initially, students opting for the Bachelor of Science in the agriculture discipline are being drawn from teachers holding either a diploma or a degree in agriculture.

The dissolution of the Federation of Southern Rhodesia (Zimbabwe), Northern Rhodesia (Zambia), and Nyasaland (Malawi) at the end of 1963 left Southern Rhodesia being the sole owner of what then became the University of Rhodesia because it was built on its soil. The University could continue operating on condition that its autonomy and multi-racial character were guaranteed.

However, subsequent political developments made the University extremely difficult to operate. On November 11, 1965, Ian Douglas Smith, the then Prime Minister of Rhodesia declared a unilateral Independence of Rhodesia from the United Kingdom. According to Atkinson (1972, p. 157), on March 17, 1966 a body of 230 students, most of whom were Africans, demonstrated against the Unilateral Declaration of Independence. They saw the Unilateral Declaration of Independence as racially motivated by the White government whose sole purpose was to keep control of African socio-economic and political development. They boycotted classes. One European teacher was sympathetic with their cause, but the majority of the European students and

teachers were unconcerned. The Principal, Dr. Adams called in the police. The presence of the police on campus angered some teachers. They perceived the presence of the policy as a violation of the autonomy of the university and the denial of the students' freedom of expression. A commission of inquiry on the causes of the disturbances on the campus was held. According to Atkinson (1972, pp. 157-158), Sir Robert Birley led the commission of Inquiry. Sir Robert Birley was a former head master of Eton. Within two weeks his report was out. He deplored the practice of racism in the country that directly or indirectly affected students' and teachers' lives on the university campus. He disapproved too of the presence of the police on campus. In 1967, Professor Terrence Miller replaced Dr. Adams. Professor Miller joined the students demonstrating against the government's racial policy and the public racial utterances by the government ministers and other institutional heads. In 1969, the Principal tended his resignation in the following words:

> I believe that the prospects before U.C.R. (University College of Rhodesia) is now likely to be that of a university in enemy-occupied territory. The head of the university is expected to collaborate with the "occupying power."

The Unilateral Declaration of Independence, for better or for worse, deepened the polarization of the people of all walks of life on racial grounds. It created tension in the institutions, and Professor Miller preferred to get out of the situation altogether.

London University students were deeply affected by the Unilateral Declaration of Independence because they had a special relation with the University College of Rhodesia. In autumn of 1969, the students of London University demanded that the

relationship be severed. Similarly, the students at Birmingham University sought that their relationship with the School of Medicine at the University of Zimbabwe should be cut off. The Prime Minister, Ian Smith had refused to fund a multi-racial teaching hospital at Mount Pleasant campus of the University of Zimbabwe. Instead, he wanted to build two separate teaching hospitals, each close to the African and European hospitals so that the African and European patients would be attended to by student doctors of their own race. In the case of London University, they set January, 1971 as a date for severing the Scheme of Special Relation. Birmingham University instead, phased out the special relation because they did not like to prejudice the students already in the program.

The colonial era in Zimbabwe came to an end in 1979. But before then the chances of Africans having an unlimited access to higher education was dismal. The number of students enrolled at the University of Rhodesia in 1971 were as follows, according to Parker (1973, p. 260):

	Full Time	Part Time	Total
European	510	201	711
African	407	41	448
Asian	62	7	69
Others	14	1	15
Total	993	250	1,243

The following statistics are extracted from the government's 1993 Annual Report. The statistics under 1979 show the numbers of children in school just prior to

Independence. The statistics under the 1993 column are the numbers of students in school 13 years after Independence.

	1979	1993
Primary Children	893,651	2,376,048
Secondary Students	72,335	710,619
Tertiary Students	1,617	61,553

The above table shows the numbers of students in the three levels of schooling in the year 1979, which was the year when cessation of hostilities between the colonial government and the nationalist guerrillas went into effect. The numbers of students in school attendance give us a general picture of how the colonial government provided education for the African population in the colonial era. However, one must bear in mind that towards the end of the liberation war in 1979, the colonial government had closed many rural schools and many of the primary and secondary school children had absconded schools for the liberation war efforts. Even so, it is clear that the pent up demand for education services at the tertiary level far exceeded the services available at the time of Independence. We will now turn to the higher education developments currently underway in Zimbabwe.

CHAPTER 5. CONTEMPORARY DEVELOPMENTS IN ZIMBABWE PUBLIC HIGHER EDUCATION

The University of Zimbabwe started as the University of Rhodesia and Nyasaland in 1957 in what is now Harare, the capital city of Zimbabwe. The University of Zimbabwe was a joint university of Zambia, Malawi and Zimbabwe while the three countries were in partnership as a short-lived federation from 1953 to 1963. The dissolution of the federation resulted in Zimbabwe being the sole owner of the University because of its geographical location.

All the Zimbabwe government ministries are housed in Harare. The city's population swelled over-night from a half-million people soon after independence to over a million in a relatively short time. This has had serious implications for the limited social services. It was like an avalanche on all government services, including the university, hospitals and housing, to mention only a few.

Since Zimbabwe's Independence in 1980, the University of Zimbabwe has made some modest development. The maximum number of students per year at the University of Zimbabwe does not exceed 15,000. However, the numbers of students wanting to earn higher education in the country has grown by leaps and bounds, and the university has not been able to admit them all. The sheer numbers of the students wanting to receive a university education has forced the government to build a second university in Bulawayo city.

The second government-sponsored university is the National University of Science and Technology (NUST), founded in 1991. It is located in Bulawayo City, which

is the second largest town in Zimbabwe. Bulawayo City lies some 350 km southwest of Harare. It has a population of around a million people and is the home of most of Zimbabwe's heavy industry. Bulawayo City is proud of having a Mining Institute sponsored by the Canadian government.

The National University of Science and Technology, like most big institutions, is going through some formative challenges. First of all, NUST did not start with its own physical campus. Instead, it began on borrowed and improvised lecture halls, administration and library space and student accommodations. As a result, the temporary university facilities were scattered all over the city of Bulawayo. According to The Chronicle of September 10, 1998 (p. 4), prior to August 17, 1998 NUST had been operating from more than twenty different places since 1991. However, as of August 17, 1998, the university was under one roof on its permanent campus site.

The National University of Science and Technology is expected to be in full operation within ten years from its inception. When completed, it is expected to accommodate 10,000 students annually. As the name suggests, NUST has a bias toward science disciplines and applied sciences and technology. In spite of its present set up, it has already been producing a few hundred graduate students since 1995.

Expanding Government Support for Higher Education

On April 25 1988, His Excellence, Robert Gabriel Mugabe, the President of Zimbabwe, appointed Mr. P. R. C. Williams to head a ten-member team to look into the state of affairs of higher education in the country and to advise the government how best to organize and develop its tertiary institutions for the future. Constituting a Commission

of Inquiry to look into higher education in Zimbabwe was necessitated by a number of factors. According to Williams' Report (1989, p. ix), the government gave him thirteen points as a source of reference under which he was to work. The government wanted expert advice taking into consideration the political and economic factors of whether to have a second university in addition to the University of Zimbabwe in the country. If so, the next important point was the location of the second campus.

According to Williams' Report (1989, p. vii), the number of well qualified "A" Level students justified the expansion of university opportunities for them. For example, the Minister of Higher Education was reported by The Herald of October 13, 1994 (p. 9), as saying that in 1990, there were 4,350 students qualified to enter university, but only 1,937 could be accommodated. In 1994, 5,691 qualified, but the university had the capacity for only 1,971 new students. The trend for the 6th Form Colleges was also on the increase. Initially, according to the Williams' Report (1989, p. 21), the government handled the matter poorly. In order to stave off the problem, the government set a higher cut-off point for the university entry qualification. In short, only students with three As and Bs in their "A" Level results were considered for university studies. As the 6th Form pass rate improved with time, more "A" Level students were getting better results.

Early in 1994 when I was teaching at St. Joseph Mission Secondary School, many children came asking if I could help them find a place to study in a 6th Form College. I asked the school secretary to make an appointment for me with the Regional Director of Manicaland Ministry of Education. My visit seemed to have intimidated the regional director. He received me in the company of his lieutenants. My request was to have

more 6th Form College schools in Manicaland Province at the services of the young boys and girls who wanted to study for the university level. I told him that some mission schools wanted to open 6th Form Colleges in their schools. He asked me to write him back. When I did write him on May 30, 1994, I thanked him for listening to my request for the 6th Form College schools in Manicaland. He sent me a 6th Form Application Form to be filled in. There was a snag in the form. Only the responsible authority could fill in the form. I sent the form to the chain of command of the church's responsible authorities. In my letter dated July 8,1994 I asked the church's responsible authorities if they could fill in the form and send it back to the Regional Director of education of Manicaland Province. I never heard anything more from them.

Three years later, in September of 1997, people were thanking me for making it possible for having 6th Form College schools in two Catholic schools, namely St. Joseph Mission and St. Dominic's Secondary School, both in Mutare city. The Mutare weekly paper, the Manica Post of July 11, 1997 (p. 1), published an article that indicated that "Manicaland gets more Advanced Level Schools." Fifteen other secondary schools in Manicaland were granted permission to have 6th Form Colleges. I was happy that my plea for the 6th Form College schools in Manicaland Province was heard, and other provinces were not left out. They too were granted 6th Form College schools. The expansion of the 6th Form College schools has great implications in the provision of higher education in the country.

The University of Zimbabwe has been the sole institution of higher education in the country. By the mid-1990's, it had reached its maximum capacity. The economic

theory of supply and demand was having its impact. The Advanced Level students who did not find places at the university resorted to seeking vacancies at the teachers' and technical colleges that were designed for the high school or Ordinary Level graduate candidates. A few who had the money went outside the country for their university studies.

As far back as 1993, most technical and teachers' colleges were relying on the Ordinary Level graduates for their enrollment intakes. More and more students with the 6th Form College certificates were applying for admission to the teachers' and technical colleges. According to The Herald of October 29, 1993 (p. 3), the response from the students wanting to enter Bulawayo Technical College in 1994 was overwhelming. The Bulawayo Technical College Principal, elaborating on the huge volume of applications received by the college, said that the applications included a large number of the Advance Level graduates. At that time the college was in the process of phasing out the Bachelor of Technology degree program. The move did not make sense, however, because the 6th Form College students had to settle for courses designed for the Ordinary Level student graduates.

The Williams' Report (1989, p. 21), tells how the government made yet another blunder in solving the problem of lack of access to higher education. In teachers' and technical colleges preference was given to the "A" Level graduate students. The teachers' and technical colleges were "Associate Colleges of the University of Zimbabwe." Holders of a three-year teachers' and technical college diploma were required to spend two more years in a university setting to earn a university degree. The possibility for

places in the university was there in principle, but the chances in reality were very slim. The University of Zimbabwe was over subscribed by the "A" Level student graduates. So there were three viable possibilities for increasing access to higher education in the country. The first was sending the students outside the country, but that was deemed too costly. Second, there was the option to increase the number of higher education institutions, and third, there was the option to institute a distance education delivery system.

Bachelor of Technology: An Interim Solution

The Independence honeymoon was soon over and so was the Independence euphoria. The lack of adequate tertiary education provision was becoming a political liability for the government. The parents like their children were getting disenchanted and frustrated with the government's lack of adequate provision of university education.

As a stopgap measure, according to Williams' Report (1989, p. 45), the Government introduced the Bachelor of Technology degree program at Harare Polytechnic in 1985. The Harare Polytechnic brochure of 1997/98 reads that it was founded in 1926. On that strength, the government assumed that the University of Zimbabwe would automatically accept the Harare Polytechnic as a university college. It was not as simple as all that. A university is an autonomous institution guided by its own rules and regulations. The government, according to Williams' Report (1989, p. 45), was advised by the Vice Chancellor and the Senate of the University of Zimbabwe to submit an application in writing requesting that Harare Polytechnic be considered as a college of the University of Zimbabwe. The Senate, Vice Chancellor and the three heads of the

faculties of engineering, commerce and applied sciences that were going to host the degrees were given the task to look into the college's suitability in meeting the university's requirements.

The university was not happy with the state of affairs at Harare Polytechnic. The library facilities, the teaching staff and learning materials fell short of meeting university requirements. The majority of the lecturers were under-qualified. The University of Zimbabwe in order to redeem an otherwise desperate situation suggested that the Harare Polytechnic students must commute to the University of Zimbabwe campus at Mount Pleasant for lectures and studies. At the University of Zimbabwe campus, the Harare Polytechnic students were assured of having the use of the University of Zimbabwe facilities like the teachers, library facilities and social activities. The Bachelor of Technology, as hosted by the University of Zimbabwe, offered degree programs in the following three faculties: Bachelor of Technology in Accounting and Management; Bachelor of Technology in Science Technology; and Bachelor of Technology Engineering. The consideration given to the Harare Polytechnic was also accorded to Bulawayo Technical College in 1986. In the case of Bulawayo, arrangements for the students traveling to the University of Zimbabwe, and for the teachers traveling from the University of Zimbabwe to Bulawayo, were in place. The affiliation of the Harare Polytechnic and Bulawayo Technical College with the University of Zimbabwe, according to Chetsanga's Report (1994, p. 16), were revoked when the National University of Science and Technology came into existence in 1991 at Bulawayo.

The introduction of the Bachelor of Technology came at the time when there was mounting criticism leveled against the University of Zimbabwe engineering student graduates. The industrial community in the country, according to Williams' Report (1989, p. 45), was critical of the engineering student graduates, saying that they were too theoretical. As an industrial community they wanted engineers with hands-on experience. Hence, the Bachelor of Technology was introduced in order to address the concerns of the industrial community. The Bachelor of Technology program was more practical and the students had work experience as a necessary component of their training. The industrial community was happy with the Bachelor of Technology graduates and the students were happy too. When the Bachelor of Technology was phased out, according to Chetsanga Report (1995, p. 20), the program had produced 986 graduates. In 1998 the Bachelor of Technology was reinstated at the Harare and Bulawayo Polytechnic Colleges. Mutare Technical College was next on the list of the technical colleges earmarked for offering the Bachelor of Technology in 1999. The government was in earnest re-instating the Bachelor of Technology program into the polytechnics. At the Bulawayo Polytechnic commencement in 1998, the Minister of Higher Education and Technology was reported by The Chronicle of August 7, 1998 (p. 15), as saying that the Bulawayo Polytechnic was going to offer two degree programs in the following year. The new degree programs were going to be in the School of Hospitality and Tourism. He went on to say that the Ministry of Higher Education and Technology was reviving the Bachelor of Technology degree program at the institution as well as at Harare Polytechnic.

The National University of Science and Technology

The Williams' Report (1988, pp. 73-76), came out with the recommendation that the new National University of Science and Technology should be located in Bulawayo, and the university should have a science and technology bias. The Commission suggested that the country start a new university from the outset as an independent institution rather than as a campus of the University of Zimbabwe. They wanted to start a new breed of universities in the country without undue influence from the traditional universities. It was hoped that from the National University of Science and Technology a new form of university technical colleges would evolve in order to train manpower with the required science and technical skills for the emerging needs of industry and commerce.

The reasons that Bulawayo was suggested to be the locus of the second university were many. First, Bulawayo is the second biggest city after Harare in Zimbabwe. Second, having Bulawayo as the home of the new university was seen as a move appeasing a political constituency that had entered into a Unity Accord with the government. The pact effectively killed any political opposition to the existing government in the country. Without going into the merits and demerits of the Unity Accord of 1987, it suffices to say that Zimbabwe has enjoyed relative peace and stability since then, but at a price. Politically, Zimbabwe lost any effective opposition. Other factors that came into play were that Bulawayo has an international airport and it is accessible by road and rail as well. The town has good schools and social services like

museums, parks, hotels, department and drug stores, groceries, malls, halls, and so forth. Healthcare and accommodation are available too.

Williams' Report (1989, p. 66) had recommended that the new university's structures at Bulawayo should be started in 1991 and that by 1993 the first student intake should commence. However, the government thought otherwise. They started teaching students using temporary facilities and accommodation in 1991. The wisdom of starting classes before the university structures were in place could be debatable from the financial cost-effectiveness point of view. The meager financial resources were over-stretched between the university physical construction, the payments of over 20 rented facilities that kept the university operating, the money spent on student and teachers' transportation, and the money spent on salaries for the teachers and the non-academic staff. Natural disaster and economic constraints soon visited the country.

In 1992 Zimbabwe experienced a devastating drought – the worst in the living memory of the country. In the same year an Economic Structural Adjustment Program was introduced. Bulawayo was on the verge of a total collapse in every sense. Normal water resource supply was over-stretched because of the population increase and the dry weather conditions. As a result schools and industries were closed. Power shortages were of frequent occurrence. Tamed animals as well as animals in the wild were threatened with extinction because of the drought. Zimbabwe's herds of over six million cattle were reduced drastically through deaths. The barren and parched countryside was left strewn with animal carcasses and remains. The beef industry and the commercial farming sectors were adversely affected. For the subsequent years the rain season

patterns have been unpredictable and have not been promising. Disaster looms over the country. The country is depending in the main on imported food stuff and industrially manufactured goods.

The introduction of the Economic Structural Adjustment Program had an adverse effect on the Zimbabwe dollar, which plummeted vis-à-vis the major European and American currencies. The cost of living skyrocketed. For the first time in the history of Zimbabwe the majority of the people did not have the money to buy the essentials. The people relied for survival on government handouts in the form of drought relief food. In the building industry the construction material costs went up as well. Given these constraints, the construction of the National University of Science and Technology was considerably slowed down. The estimated cost of constructing the National University of Science and Technology was placed at one billion Zimbabwe dollars, including eight million from the private sector. In terms of time, it was projected that it would take ten years to complete constructing the project. Constructing and running the university at the same time demanded a lot of additional money and skillful managers and administrators. The financial consideration coupled with the lack of experienced personnel in handling large sums of money compounded the problems in the construction of the National University of Science and Technology. The costs ended up trebling and then quadrupling.

The development of the National University of Science and Technology had many constraints. It lacked people with managerial skills. Natural disasters visited it. Because of the delays, stoppages and the constraints referred to above in the construction

of the new university, the estimated cost and the construction completion dates were constantly revised. The Chronicle of September 10, 1998 (p. 4) forecasted that the National University of Science and Technology project was going to take twenty years to complete from the time of its inception in 1992. The financial costs in Zimbabwe currency are now figured as exceeding three billion dollars.

A Visit to the National University of Science and Technology

On a Monday morning of October 27, 1997 I visited the temporary library facilities of the University of Science and Technology (NUST) just two blocks away from where I was staying. From the NUST library, I was directed to the Pioneer Building a few blocks farther up the street where the NUST administration facilities were located on the eleventh floor. On my arrival I went through the bureaucratic channels and was instructed to return the following day.

On Tuesday, October 28, 1997 I went back to the NUST administration floor. The day was wet and I was ill prepared for it. Lucky enough, I had an old broken umbrella lying behind my vehicle seat. On reaching the floor, I was given a prepared package of printed material on the National University of Science and Technology. A chauffeur was assigned to drive me in the university vehicle to the permanent university site about seven kilometers away from the city center. The university site lies east of Bulawayo on the Gwanda/Bulawayo road. There was construction everywhere. Construction was underway on the administration block, faculties of applied sciences, commerce and architecture and student hostels. I asked the driver why it was so. He said that the government did not have the money. The contractors feared that the government

could say overnight that they did not have the money and the university project could come to a stand still for a long time. They figured out that if they started building everything at the same time, they would put moral pressure on the government to keep funding the university project. Although the construction has taken a long time, the university structures will look impressive when they are completed.

Bulawayo, as the second biggest city and the home of heavy industry in Zimbabwe, had the first preference to host any second university in the country. It was not politically correct to have a university in Bulawayo previously because of a split in the government of national unity. The government of national unity was composed of two major political parties that were based on ethnic affiliation. Bulawayo was a stronghold of the junior partner in the government of national unity. Because of the fight that followed the rift between the parties, the government did not feel encouraged to invest in the region that supported the opposition party. Attempts to pacify the constituency of the opposition party were tried in 1986 when the government upgraded the Bulawayo Technical and Harare Polytechnic Colleges to university college status operating under the auspices of the University of Zimbabwe. The student graduates received the University of Zimbabwe degrees. However, the commission of inquiry on the situation of higher education in Zimbabwe undertaken in 1989 came to the conclusion that there was need to have an autonomous university at Bulawayo and it was to have a science and technology bias. It was envisaged according to Williams' Report (1989:67) that the National University of Science and Technology would offer the following faculties:

- Faculty of Science
  - Chemistry
  - Physics
  - Biological Sciences
  - Mathematics
  - Computer Science
- Faculty of Industrial Technology
  - Water Engineering
  - Industrial Engineering
  - Chemical Engineering
  - Textile Technology
  - Electronic Engineering
  - Some elements of the current B. Tech. Program
- School of Architecture and Quantity Surveying
- Faculty of Environmental Sciences
  - Meteorology
  - Soil Conservation and Management
  - Remote sensing
  - Wildlife and Tourism
- Faculty of Communication and Information Science
  - Journalism and Media Studies

Information Technology and Computer Science

Library Science and Archives

- Faculty of Commerce

  Insurance

  Banking

  Finance

  Co-operative Education

  Some elements of the current B. Tech. Program

- Faculty of Humanities, including Arts and Education

The student entry qualifications to the National University of Science and Technology require a good pass rate in three science subjects at a 6th Form College. The faculties of Applied Sciences and Commerce offer an Honors Degree of a four-year duration. Each student is attached to a real job situation in order to acquire hands-on skills. While the Faculty of Industrial Technology offers an Honors Degree as well, it takes five years for the students to complete the program, including a year on attachment. All the students at the National University of Science and Technology are required to be in a working environment as a prerequisite for their studies. The ideal of putting theoretical knowledge into practice as required by the university might meet some legal problems. The students are not insured on the workshop floor in case of accidents, though problems of this nature have not yet arisen. The NUST Vice Chancellor is full of praises for the quality of the students. In The Chronicle of September 10, 1998 (p. 4), the Vice Chancellor is quoted as saying that the university has maintained student discipline,

more than 90 percent pass rate and a 95 percent employment rate since its first graduation in 1995.

The National University of Science and Technology Takes Form

The National University of Science and Technology came under one umbrella on the new campus for the first time on August 17, 1998, after having conducted classes for the past seven years from over 20 different premises. According to the NUST Newsletter of August, 1997 (p. 1), the National University of Science and Technology has not fared badly in terms of student enrollment. In 1997 the student body was 1,600 students, whereas the University of Zimbabwe had produced 1,800 graduates in twenty-four years of its span of life. The NUST campus occupies 200 hectares of land and has a total population of more than 2,000 students and staff. When completed it is expected to accommodate 10,000 students. The hostel complexes are still under construction, as is the library which is going to be the tallest structure on the campus consisting of six stories. The faculties of Industrial Technology and Applied Sciences are still under construction, however, the structures for the Faculty of Commerce are complete and are housing the Faculty of Architecture and the departments of Chemical Engineering and other departments. Architecturally the National University of Science and Technology seems depicting of Zimbabwe's cultural heritage blend.

The NUST Fourth Graduation Ceremony:

The Fourth Graduation Ceremony at the National University of Science and Technology on October 3, 1998 was a big occasion held at the new permanent 200-hectare university site. A paved 500 meter dual driveway separated by a green grass

lawn leads into the university radial center. Two spacious red concrete walkways that enable three persons walking abreast run on either side of the dual driveway. Lush indigenous and exotic trees flank the dual driveway and the walkways. At this time of the year in Zimbabwe, the green grass and the lush trees make a huge contrast with the parched dry grass and trees. The student hostels and the radial center are connected by a 500 meter long boulevard that separates the Industrial Technology Block and the Library Block on one side from the cluster of student hostels and the faculties of commerce, applied sciences and architecture on the other side.

Zimbabwe Republic Police and the university student ushers directed vehicles to car park areas. Special guests holding invitation cards were ushered to their designated seats. Common visitors were ushered to their respective areas. The Zimbabwe Republic Police were immaculately dressed in their fall color uniform, in stark contrast with the military personnel and the military police present. The Zimbabwe Republic Police carried neither a whistle nor a truncheon in the hand. The military personnel and the military police on the other hand wielded weapons. The display of weapons in public is uncharacteristic in Zimbabwe. Its not countenanced favorably by the public. The military personnel and police were present for the State President's security and protection.

Zimbabwe has three major musical bands, namely the Police, Military and Prisoner Guards bands. Of the three national bands, the public seem to prefer the police band because of the civil role the police play that is perceived as a kinder and gentler one.

However, for the occasion of the National University of Science and Technology's Fourth Graduation Ceremony, the Military Band assumed the center stage.

The State President, Robert Mugabe, and his entourage were expected to arrive at the commencement venue at 10 a.m. The dignitaries and the special guests were expected to be in their respective seats at 9 a.m. Waiting for the State President's arrival, the Drum Majorettes and the Military Band entertained the guests. The Military Band personnel wore navy blue uniforms. On the other hand, the Drum Majorettes wore either white caps or white helmets, tall white boots high to the knees and the dresses were sorted colors of red, black and white. Others wore scarlet red blouses and Scottish kilt-like skirts. They carried white sticks decorated with red paint. The Drum Majorettes were arranged accordingly in three different age groups. Their ages ranged between seven and eighteen years. At the beat of music the Drum Majorettes displayed their gymnastic skills with precision to the great delight and amazement of the gathered guests. The Drum Majorettes themselves seemed wrapped in the exercises giving the impression as though they were heavenly guests parading before the earthly hosts. It was awesome. I was happy for the Drum Majorettes and for the young folks present that they had worthwhile entertainment and that they had something to remember and look back on with glee for many years to come.

The arrival of the State President and his retinue was in sharp contrast with the previous jovial music and the Drum Majorettes' displays. In no time the military men were in their strategic positions. From the Administration Block emerged the State Presidential procession accompanied by the 281 young graduands. The procession,

accompanied by the flare of marshal music, followed the red carpet that ended at the dais in the open ground under a canopy. The septuagenarian state President and the octogenarian vice President had difficulties climbing the dais. Aides were at hand lending a helping hand.

The National Anthem is a hymn and prayer imploring God to bless the land of Zimbabwe and its people. The National Anthem was rendered in the three national languages, namely Shona, Ndebele and English. For the occasion it was sung in English by the National University of Science and Technology choir to the accompaniment of the military band. One stanza of the National Anthem runs as follows:

O lift high, high our flag of Zimbabwe
Born of the fire of the revolution
And of the precious blood of our heroes
Let's defend it against all foes;
Blessed be the land of Zimbabwe

The acting university chaplain was Dr. (Rev.) L. M. Sifobela, who briefly but modestly dedicated the day's proceedings and offered the following prayer:

Help us to will, to say and to do
Those things, those words, those actions
Which serve the best interest of our institution
The students who learn in it,
The teachers who guide the students learning
And all other workers

Who provide the supporting services.

May those who go through the

Portals of this University

Perform and shine in service

To themselves, their nation and the world at large

Conferment of an Honorary Degree on Vice President Joshua Mqabuko Nkomo:

To begin with, the Vice President's name is Joshua Mqabuko Nkomo. He was 81 years old, and at his age is too heavy for his feeble feet and legs. No surprise he remained seated throughout most of the proceedings. If he had to stand, the aides were at hand ready to help him. His hair and moustache were snow white.

The National University of Science and Technology Vice Chancellor, Professor Phineas Makhurane presented a brief history of Vice President Nkomo, who had dominated the Zimbabwe's political scene for many years. In his long career as an advocate for African self-determination, he had acquired many political enemies as well as friends. Reminiscent of the old adage that discretion is the better part of valor, the Vice Chancellor decided to dwell on the positive side of the history rather than otherwise. He extolled the virtues of Nkomo as his "willingness to play [a] second fiddle for the sake of peace." He went on to say that Nkomo accepted a role of being the second in charge in the running of the country when he accepted dissolving his political party in favor of joining the ruling party on December 22, 1987 for the sake of peace. The fact of the matter was that Nkomo's political party had twenty seats in a parliamentary house of a hundred seats. The election results reflected the ethnic composition of Zimbabwe's

population. The ruling party seemed to have had a greater appeal to the Zimbabwe emergent intellectual elite as well as to the Zimbabwe graduates trained during the Liberation struggle period in the western and eastern European institutions of higher education.

President Robert Mugabe as the Chancellor of the National University of Science and Technology conferred on Nkomo the honorary doctoral degree from the Faculty of Commerce. The honorary degree "was in recognition of his unwavering struggle for Zimbabwe's self-rule, economic emancipation and dedication to national unity against heavy odds." The congratulations and bravadoes that followed were restricted to the dais for security reasons.

A long citation extolling highlights of Nkomo's political achievements from the university orator Paul Damasane followed. The oration was rendered in the local language of the area and region presumably meant to pep the audience with the local sentiments and flavor. However, a degree of restraint from the public was maintained. The delicate ethnic divide was skillfully managed. The older generation was conversant with the true facts of Zimbabwe's history of self-determination and the Liberation War. I was surprised that ethnic sentiments in this part of Zimbabwe were still high. I then understood what the NUST Vice Chancellor meant when he was reported in The Chronicle of September of 10, 1998 (p. 4) as saying that he was under great pressure from some tribal interest groups that he admit more students from the local and regional ethic communities. The report recounts that he resisted the insinuation, preferring to

admit the students on their academic merits and on their meeting the entry requirements, regardless of their race, gender, ethnicity and religion.

Because of Nkomo's failing health, his daughter Thandiwe who sat beside him read the acceptance speech instead. Nkomo "dedicated his honorary doctorate to economic independence, sustainable development, the success of the second phase of land reform and to those who sacrificed for the struggle for self-rule."

Robert Gabriel Mugabe is not only the President of Zimbabwe, he is also the Chancellor of the University of Zimbabwe in Harare and the National University of Science and Technology in Bulawayo. He is also a recipient of honorary doctorates from the state universities as well as the church-related universities in Zimbabwe, namely Africa University and Solusi University. He has received four honorary doctorates from the United States of America's universities, and one each from Moscow University in Russia, Belgrade University in Yugoslavia, Edinburgh University in Scotland, Ahmadu Bello University in Nigeria, University of Mauritius and Fort Hare University in South Africa. More importantly, he earned three first degrees from South African universities and four degrees from London University through personal studies. In his Bachelor of Arts degree he specialized in the study of the English language. He studied and earned Bachelor of Education and Bachelor of Administration degrees from the University of South Africa. Among his London University degrees were Bachelor of Science and Master of Science degrees in economics. He also earned Bachelor of Law and Master of law degrees from London University. From the academic credential's point of view, it appears that Mugabe groomed himself thoroughly for the office of the presidency. The

president went through the tedious job of capping the 281 young graduands, who were drawn from the three faculties operating in the university, namely Applied Sciences, Commerce and Industrial Technology.

Before the Fourth Graduation Ceremony ended, announcements were made with regards to the eating arrangements. I was happy on hearing the feeding of the Drum Majorettes being given a priority. The singing of the National Anthem followed. After which, the presidential procession receded into the Administration Block. People had enough food to eat. Bread was wasted and left strewn on the ground. I was happy to see the poor folks picking up the leftovers storing it for their next meal. This part of Zimbabwe is prone to natural disasters like famine and drought. The availability of food was like manna from heaven.

Devolution of Bachelor of Education and Bachelor of Technology Degree Programs

The Minister of Higher Education and Technology in 1994 was Stan Mudenge. He appointed a thirteen member committee to help him with the task of transferring the Bachelor of Education and Bachelor of Technology degrees from the University of Zimbabwe to the teachers' and technical colleges. The committee members were all Zimbabweans, including a female principal of Belvedere Teachers' College and a male principal of Harare Polytechnic. The leader of the committee was Professor Christopher J. Chetsanga, the head of a Scientific Industrial Research and Development Center. The committee members were all specialists and practitioners in their individual areas, either in education or technical fields. They were commissioned on October 12, 1994 and were expected to present their findings and recommendations to the minister by December 12,

1994. The time duration vis-à-vis the task to be accomplished appeared unrealistically short. Nevertheless, they met the target.

The Minister of Higher Education and Technology gave the committee, according to Chetsanga's Report (1994, p. 34), seven terms of reference in order to facilitate them in carrying out the task. For the purpose of this study, I am concerned with one term of reference that runs as follows:

> To assess the feasibility of devolving Bachelor of Education and Bachelor of Technology programs to the selected teachers' and technical colleges

The idea or suggestion of transferring the University of Zimbabwe's degrees was necessitated by what the Chetsanga's Report (1994: 22), referred to as "the problems of skills shortages and the great demand for university education which cannot be satisfied by the existing system."

As I have already noted, the teachers colleges in the country had been "associate colleges" of the University Zimbabwe since the Judges' recommendations in 1962. In time, the University of Zimbabwe, through its faculty of education introduced the Bachelor of Education. In the meantime, the Bachelor of Technology was introduced at Harare Polytechnic in 1986 and at Bulawayo Polytechnic in 1987. With the establishment of the National University of Science and Technology in 1991, a process of phasing out the Bachelor of Technology from the polytechnics started. The moveable and small equipment in the polytechnics was shipped to the Mt. Pleasant Campus of the University of Zimbabwe. The teachers were absorbed either in the University of Zimbabwe or in the National University of Science and Technology faculties.

The Chetsanga's Report of 1994 (p. 7), recommended the re-introduction of the Bachelor of Technology to the technical colleges in 1995, on the understanding that the industrialists and employers that had employed the Bachelor of Technology graduates were happy with the quality of their work performance and training. The principals of the polytechnics and the heads of the polytechnic departments wished the Bachelor of Technology program to be continued in the Bulawayo and Harare Polytechnics. A process of reinstating the Bachelor of Technology degree program to the Bulawayo and Harare polytechnic began before the 1994 expiry date of phasing out the program. According to the Chetsanga's report (1994, p. 7), the committee made a resolve to rehabilitate the Bachelor of Technology and to return it to the Bulawayo and Harare polytechnics. They also selected Mutare Technical College to introduce the Bachelor of Technology at an appropriate time in the near future. In addition, three teachers' colleges, namely Masvingo, Gweru and Chinhoyi were selected as suitable for hosting the Bachelor of Education. The criteria employed in the selection of the colleges to host the degree programs, according to Chetsanga's Report (1994, p. 10), were as follows:

- The college must have adequate physical infrastructure or facilities including accommodation, catering, tutorial and recreational facilities and equipment.
- The college must have adequate teaching staff. The teaching staff must be specialists in particular subject area or areas making them eligible for teaching at the university level.
- The college must have adequate and up-to-date teaching and learning equipment.

- The colleges identified as such must be placed in geographical and political areas lacking higher education institutions bearing in mind that Zimbabwe has been divided historically on geographical, political and ethnical bases.

The transfer of the Bachelor of Education and the Bachelor of Technology degrees to the teachers' and technical colleges was seen, according to Chetsanga's Report (1994, p. 9) as a quick way of:

- Increasing access to university education for the many high school leavers qualified to enter university.
- Reducing the cost of university education.
- Raising the intellectual standards in the teachers' and technical colleges and thereby raising too the quality of the country's education system.

The government was under great pressure to have the two University of Zimbabwe degrees transferred to the selected teachers' and technical colleges, notwithstanding financial constraints, lack of qualified teaching staff and limited equipment. March, 1995 was designated as when the selected colleges were to start operating as university colleges under the tutelage of the University of Zimbabwe.

Bulawayo and Harare Polytechnics

A review team drawn from the thirteen-member Ministry of Higher Education and Technology committee visited and investigated the three technical colleges from October 31, 1994 to November 3, 1994. The Bulawayo and Harare Polytechnics were in their last leg of phasing out the Bachelor of Technology program. They still retained some of their teaching staff as well as some of the teaching and learning equipment. The

immovable teaching equipment was obsolete and antiquated needing replacement and replenishment with up-to-date modern equipment. Some of the teaching staff were absorbed either in the National University of Science and Technology or in the University of Zimbabwe. The student accommodations at the Bulawayo Polytechnic consist of twelve male hostels and four female hostels that have the capacity of accommodating 756 students. At present the hostels are on lease accommodating students from the National University of Science and Technology. The Bulawayo Polytechnic, according to Chetsanga's Report (1994, p. 14), was in a position of enrolling 120 students for the Bachelor of Technology program. Because of the equipment shortages, a larger number of the 120 student intake will be in the faculties of commerce and business studies. The equipment for the faculties of commerce and business do not cost as much as the equipment required in the faculties of industrial technology, engineering and civil engineering.

Harare Polytechnic is in a similar position as Bulawayo Polytechnic. Historically, according to Williams' Report (1989, p. 45), the Ministry of Higher Education and Technology in conjunction with the Harare Polytechnic authorities initiated the Bachelor of Technology program in 1985. The Harare Polytechnic encountered numerous problems in seeking a degree granting status because of a lack of adequate qualified teaching staff as required by the degree granting institution. It also lacked library facilities and equipment suitable for a degree granting institution, along with a host of other deficiencies. According to Williams' Report (1989, p. 45), the University of Zimbabwe assumed the responsibility of overseeing the Bachelor of Technology in 1986.

In that way the Harare Polytechnic was enabled to grant the Bachelor of Technology degrees under the auspices of the University of Zimbabwe.

The original Harare Polytechnic five-year program for the Bachelor of Technology degree consisted of the following faculties:

- Civil Engineering
- Mechanical Engineering
- Electrical Engineering

With the rehabilitation of the Bachelor of Technology degree the Harare Polytechnic will now be offering the following faculties.

- Business Education
- Applied Science and Technology
- Civil Engineering
- Mechanical Engineering
- Electrical Engineering

With the interruption of the Bachelor of Technology, Harare Polytechnic lost its experienced teaching staff and its up-to-date modern equipment to the University of Zimbabwe and the National University of Science and Technology. A substantial amount of money was needed in restoring the equipment and staff to resuscitate the Bachelor of Technology to the Harare Polytechnic. The lack of adequate staff, teaching and learning equipment have a bearing on the numbers of student enrollment as well. According to Chetsanga's Report of (1994, p. 16), the student enrolment in 1994 stood at

250 with 150 of them being accommodated in the faculties of commerce and business studies. The future of Harare Polytechnic is promising.

Mutare Technical College

Mutare Technical College, according to Chetsanga's Report (1994, p. 16), expressed a willingness to host the Bachelor of Technology. The college has one of the best physical plants among all the technical colleges in the country. The college also has faculty and departmental building blocks to cater for the workshops, lecture halls and tutorial rooms. Since 1997, library and clinic structures have been constructed and they are in operation. Additional student hostel blocks have been constructed as well, making sixteen students' hostel blocks altogether. There are also structures in place for accommodating nurses, male wardens and female student matrons, the principal and the vice-principal.

The college offers courses for the National Certificate, National Diploma, and Higher National Diploma. The National Certificate is of one-year duration, whereas the National Diploma is a two-year program after the completion of the National Certificate. The Higher National Diploma is a two-year program of studies followed after the National Diploma. The teaching staff at Mutare Technical College on the whole are Higher National Diploma graduates. The holders of the Higher National Diploma qualification in the Zimbabwe context are deemed eligible for teaching at the National Certificate and National Diploma levels, whereas university graduates in technical fields are considered as suitable teaching material at the Higher National Diploma and Bachelor of Technology levels. Staff development for the technical colleges is taking time and

hence slowing the introduction of the Bachelor of Technology to the technical colleges. Mutare Technical College is adequately furnished with sophisticated teaching equipment and the land adjacent to the college has been acquired for the college's future expansion.

The technical colleges in the country as envisaged by the government are expected to be under the tutelage of the National University of Science and Technology on the one hand and the teachers' colleges under the University of Zimbabwe on the other hand. The technical colleges will thus issue university degrees under the auspices of the National University of Science and Technology. Similarly, the teachers colleges will award university degrees under the auspices of the University of Zimbabwe. The state universities will complement each other in assuming the role of overseeing the activities of all the universities in the country, including the private ones. The ball has started rolling with Masvingo, Gweru and Chinhoyi Teachers' Colleges and Bulawayo and Harare Polytechnics and Mutare Technical College becoming university colleges of the University of Zimbabwe and National University of Science and Technology respectively. If the process of devolution of the national university degrees to the teachers' and technical colleges are carried through as envisaged, the future provision for higher education to the high school leavers in Zimbabwe looks brighter.

Gweru Teachers' College

In 1994 the Minister of Higher Education and Technology, Stan Mudenge appointed a Commission of Inquiry to look into the possibility of raising the existing teachers' and technical colleges to the university level. The committee came on the heels of the Williams' Report in 1989. It seems that Zimbabwe society as a whole was seeking

to address the challenges of providing more university institutions in the country. On October 31, 1994 a team of six education members drawn from the Commission of Inquiry were sent to visit and investigate the suitability of each of the designated colleges for hosting the Bachelor of Education, i.e., Masvingo Teachers' College, Gweru Teachers' College and Chinhoyi Technical Teachers' College. A lengthy discussion followed subsequent to visiting the teachers' colleges in question. A general consensus was arrived at approving each of the teachers' colleges investigated for hosting the Bachelor of Education. However, the deciding members, according to Chetsanga's Report (1994, p. 13), were ambivalent as whether to start with one college at a time or letting all three teachers' colleges host the degree program simultaneously. They left the final decision to the discretion of the University of Zimbabwe and the funding to the Ministry of Higher Education and Technology. The investigating body was non-committal as to the advisability and feasibility of the teachers' colleges hosting the Bachelor of Education as early as March, 1995, preferring instead to suggest that if funds and suitable staff were available it was more practical starting with the Gweru teachers' college. Other teachers' colleges would follow suit later.

Following the teams visit to the, Chetsanga's Report (1954, p. 12) spoke favorably about the provision and condition of the students' hostels and classrooms at the Gweru Teachers College, though he recommended that some of the buildings needed refurbishing. As well, the administration office and the library provisions needed to be improved as a matter of priority. At the time of Chetsanga's visit to the college, there

were ten lecturers with masters degrees and another eleven were away on staff development training (1994, p. 12).

For my visit at Gweru Teachers' College, I stayed at Bishop Francis Mugadzi's residence. On November 8, 1997, the Bishop and I visited Mkoba Teachers' College first and then drove to Gweru Teachers' College where he dropped me off to begin my research work. The vice-principal told me that the college was the first of its kind built for the training of secondary school teachers in 1962. He indicated that they were enrolling 6th Form College graduates only and they trained them for two years so they could teach in the Zimbabwe secondary schools. Of late, he said that Gweru Teachers' College had been selected to become a university college of the University of Zimbabwe.

However, the vice-principal went on to say that the college authorities were not happy having Gweru Teachers' College converted into a university college status, instead of a separate new university in the city and in the province. They felt that they were deprived of their college, and politically denied a full-fledged university. He related that the Catholics were offered ground by the city fathers to build a Catholic University. Initially the Catholics apparently accepted the offer, only to turn it down later. The Methodist Church in Zimbabwe was also offered a farm to develop a church related university and apparently had accepted the offer as well, but only to turn it down later as well. The Gweru City and the Midlands Provincial stakeholders felt strongly that political interference was at work thwarting their efforts at having a university in their city and province.

Gweru Teachers' College is situated close to a water reservoir. It's a beautiful setting. The structures are solid and up-to-date, and student accommodation appears adequate for the time being. With the present arrangements, Gweru Teachers' College has three groups of students. The majority of the students follow a two-year program that qualifies them to teach in secondary schools. A second group of students consists of those who hold a three-year diploma in agricultural science. These students go through a one-year teacher training program making them eligible for teaching agricultural science in the secondary schools. The third group consists of the Ordinary Level students who specialize in home economics. The students spend three years to earn a diploma in home economics after which they are qualified as secondary school teachers in the subject area.

As I have already written above, Gweru Teachers' College admitted Advanced Level 6th Form students for its diploma programs. According to The Herald of December 12, 1997 (p. 6), the Principal, Dr. R. J. Zvobgo, released to the press the names of the students accepted for the 1998 academic year. The students were required to report to the college campus on December14, 1997 at 1900 hours for the orientation courses on December 15-19, 1997. The college was starting with two faculties only. The Faculty of Commerce had 66 places and the Faculty of Science had openings for 54 students. The number of student applicants was huge for the limited places. There are constraints of course limiting the intake of students. The Gweru College diploma students are being phased out, and there is limited accommodation space as well as a limited number of teachers with the required qualifications.

Academically, the college has had a long experience in the training teachers for the secondary schools. According to Atkinson (1972, p. 189), Gweru Teachers' College was considered by the colonial government to be a university college for Africans as far back as 1966. The college was under the tutelage of the University of Zimbabwe, whose legacy originated under the auspices of London University. Zimbabwe University had worn the mantel of London University in overseeing the devolution of its degrees to the colleges. At long last the college has its chance now.

According to The Sunday Mail of July 14, 1996 (p. 4), the Chetsanga Report was followed by the Dzinotyiwei Committee. The Dzinotyiwei Committee was helping the government and the University of Zimbabwe to implement the University of Zimbabwe degrees at Gweru Teachers' College. First, the Chinotyiwei Committee suggested starting the degree program in March of 1997. They wanted the Gweru University College to start with 400 students. Instead, the University College started in December, 1997 with a student body of 120. They did not start the Gweru University College in March as planned because in 1997, the Ministry of Higher Education and Technology was in the midst of restructuring higher education into a semester-based system and aligning the university system in the country after the American university system. Hitherto, the Zimbabwe, as well as the South African education systems had been arranged with the southern-hemisphere season patterns in mind. The country's economy had been agriculture-driven, hence, the students had to be free from school to help the parents on the farms. Mechanization and new sectors in the economy no longer made this necessary.

Cutting down the numbers of the proposed first year student intake at Gweru Teachers' College from 400 to 120 was partly in response to the scarcity of accommodation space and lack of qualified staff, and partly because the Dzinotyiwei Committee had earlier proposed to start with three disciplines: a B.A. in Education, a B.Sc. in Education, and a Bachelor of Commercial Education. The Dzinotyiuei Committee proposed a budget of $335 million to see the university college through to the year 2000. The money was to be used to modernize the sewage system, renovate old buildings, buy vehicles and tools for maintenance staff and salaries for general workers.

Chetsanga's Report (1994) set a principle of devolution of the University of Zimbabwe's degrees to the teachers' and technical colleges. The process of degree devolution to the colleges was taking place not only in Zimbabwe. The United Kingdom and the United States of America upgraded their teachers and technical colleges to the university level after World War II as well. The government wanted the new degrees to be offered in the colleges before the beginning of the third millennium. It was envisaged that within a few years Gweru Teachers' College would become a university on its own right. Gweru University is expected to develop in the same manner as the University of Zimbabwe did. The faculties at Gweru University will be the replica of the University of Zimbabwe's faculties.

State University in the Midlands: A New Development

New developments seem to be overtaking the devolution of the Gweru Teachers' College into a University College. It seems the Government of Zimbabwe has at last paid heed to the demands of the Midlands Provincial authorities, Gweru City civic authorities

and the Gweru Teachers' College authorities, who have been in favor of having a brand new university in their city and province. According to The Herald of March 18, 1999, p. 1) the Deputy Minister of Higher Education and Technology, Sikhanyiso Ndlovu, was reported saying that his ministry had conducted extensive research on the country's needs with regard to adequately trained and educated manpower. As a result of this study, his ministry has decided there is a need for a university in Gweru City. According to the deputy minister, the university will go by the name "State University in the Midlands". According to the same report, the State University in the Midlands will be gender sensitive and will seek academic excellence by putting emphasis on research. The university will be based on the principle of non-discrimination on the basis of color, race creed, national origin or political persuasion.

The deputy minister instructed the stakeholders to set up the university's council to choose the university's Vice Chancellor and Pro Vice Chancellor and have them recommended to President Mugabe, who is de facto the Chancellor of the State University in the Midlands. In March, 1999, a bill was passed in Parliament authorizing the government to establish the State University in the Midlands. Before the Bill was passed, the Deputy Minister of Education and Technology exhorted his parliamentary colleagues to vote in favor of the Bill. He argued that delays would result in the cost of the project escalating. The Deputy Minister was delighted when the bill approving the construction of the State University in the Midlands was quickly passed in Parliament.

The State University in the Midlands is going to have an internationally recognized structure for the academic and administrative policy formulation to enable

students to acquire scientific and technological knowledge. The government of Zimbabwe on the one hand has embarked on a program of increasing the number of universities and technical colleges, thus making tertiary education accessible to more people, while at the same time reducing the number of students studying abroad. According to the information available at this time, it is not yet clear whether the government will continue to upgrade Gweru Teachers' College to the university level concurrently with the proposed State University in the Midlands.

Masvingo Teachers' College

Masvingo Teachers' College was recommended by the Chetsanga's Report (1995, pp. 11-12), as one of the colleges to be raised to the university level specializing in the training of primary school teachers. Masvingo Teachers College. According to the Masvingo Teachers' College prospectus, the college was started in 1981 as Andrew Louw Zimbabwe Integrated National Teacher Education Course (ZINTEC). Andrew Louw was the church minister that led the first Dutch Reformed Church expedition that started Morgenster Mission station situated near the Great Zimbabwe Ruins. In honor of Andrew Louw, the Boer or Dutch community in Masvingo named the primary school the Andrew Louw School. After Independence the school facilities apparently were abandoned and the post-Independence regime employed the facilities as a temporary teachers' training college. The Zimbabwe Integrated National Teacher Education Course was a shortened program designed to meet the shortage of trained teachers in the primary school system in the post-Independence era. Student teachers trained under this scheme spent a term of three months at the teachers' training college, after which they were

deployed in the schools as regular teachers. They continued training under a distance education scheme which lasted four years, at the end of which the successful student teachers were awarded a diploma from the University of Zimbabwe. The four-year-ZINTEC program was phased out in April, 1998 in lieu of the conventional three-year duration teacher education program that had already been introduced in 1987.

The President of Zimbabwe, Robert Mugabe, officially opened Masvingo Teachers' College on September 15, 1994. The ceremony was attended by a gathering of over 4,000 people. In a speech, the President reiterated his government's intentions of transferring the University of Zimbabwe's degrees of Bachelor of Education and Bachelor of Technology to the teachers' and technical colleges. The move devolving the University of Zimbabwe's degrees to the teachers' and technical colleges was viewed as a quick and cost effective way of solving the shortages of access to university education in the country. The President took the opportunity to reprimand the provincial and civic leadership that they stem out the perceived tendencies of practicing regionalism and tribalism in the student admission and teachers' hiring at the colleges. He remarked that all the teachers' and technical colleges in the country were national institutions. Hence all college bound students must have equal access to higher education on the strength of their academic merits. The President went further encouraging the school and civic authorities to be gender sensitive, implying that there must be more female students enrolled in the colleges to address and redress the past colonial practice of gender imbalance in the tertiary institutions.

The Masvingo Teachers' College Prospectus indicated that there were 724 students on campus (1998, p. 26). The students were accommodated in seven student hostels and of these three were for male students and four for the female students. The allotment of more hostels to the female students was indicative that the female enrollment was bigger than that of the males. The enrollment of more female student teachers in the Masvingo primary teachers' college may foreshadow a trend toward fewer male student teachers in the primary education sector.

The Chetsanga's committee members that visited and investigated Masvingo Teachers' College as to its suitability for hosting a degree program suggested that the student accommodation facilities must be increased to build the student body to 1000 students. As a temporary measure, the old facilities that serviced the ZINTEC student teachers' program could be renovated and used as student accommodation. The Library facilities were minimal, consisting of only 29,290 essential books. About 200 students could use the Library facilities comfortably at a time. Masvingo Teachers' College was found wanting in adequate qualified staff suitable for teaching at the university level. The college had ten teaching staff qualified to teach at the university level, plus another ten persons on staff development. The University of Zimbabwe, bestowed with the responsibility of developing the university degree programs in the teachers' and technical colleges was to furnish the colleges with the required teaching personnel.

The devolution of the university degrees to the teachers' and technical colleges was cost effective. However, there were other considerations at play. The government wanted to improve the quality of education in the primary sector and to that end they felt

that they must improve the quality of the teachers' college delivery system. It was envisaged that in the not too distant future primary school teachers must have university education qualifications. Possibly political considerations were taken into account as well. Masvingo Teachers' College is located in the home area of one of the two Vice Presidents, thus becoming a university college became a matter of expediency. The other Vice President's home area hosted the second state run university in Zimbabwe. Masvingo University College was destined to be under the tutelage of the University of Zimbabwe.

Chinhoyi Technical Teachers' College

The third teachers' college recommended for university college status was Chinhoyi Technical Teachers' College. According to the Chinhoyi Technical Teachers' College brochure (1995-1996, p. 2), the college occupies an eighty-four acres parcel of land in Chinhoyi town. Chinhoyi town is situated 115 kilometers west of Harare on the Harare-Kariba road. A Chinese company was contracted to build the college from 1989 to 1990, located on a hilltop with a commanding view. The college structures are built of red bricks and roofed with red tiles. On the southeast of the college about three kilometers away in the valley across the Manyame River lies a bridge built in Roman architectural style arches. Opposite the college on the southern side there is an imposing three-story provincial hospital. The hospital is built on a hilltop too about two kilometers away from the college. Architecturally, the hospital incorporates oriental and Great Zimbabwe motifs. The hospital is also a teaching hospital training nurses.

According to The Herald of October 28, 1994, p. 1), Chinhoyi Technical Teachers College was built at the sum of $38 million Zimbabwe dollars. The college was rather unlike other teachers' colleges that trained student teachers to teach in the secondary schools. The Chinhoyi Technical Teachers' College teacher both technical skills and academic subjects to its student teachers. The college's graduates have options to be self-employed or to join the job market or to enter the teaching profession. The thinking behind introducing the teachers' technical colleges was that the school graduates could enter the job market with some marketable skills. If they were not employed they had at least some technical skills to create employment for themselves.

According to the Chetsanga Report (1995, p. 12), Chinhoyi Technical Teachers' College was furnished well with modern buildings and equipment. However, the college required three new buildings. One for the administration facilities and two others for the faculties of commerce, tourism and hospitality studies. Chinhoyi Technical Teachers' College, like the rest of the colleges visited and investigated countrywide, did not have facilities such as a student union and adequately furnished library.

Chinhoyi College expressed its preparedness to start the university program. Its strength lay in mathematics and commercial studies because they had adequate teaching staff with the required qualifications. However, the Chetsanga's Report (1995, p. 12), did not recommend the immediate commencement of a University College at Chinhoyi Technical Teachers College. Reasons were not given. One might speculate that the government was cash strapped. However, according to The Sunday Mail of December 6, 1998 (p. 4), the Government of Zimbabwe set up a parliamentary committee investigating

the root causes of student unrest in the tertiary institutions. Sithembiso Nyoni, the Minister of State in the Vice President's office headed the parliamentary committee. The findings revealed that mismanagement and inefficiency in the colleges were rife, attributing the problems at Chinhoyi Technical Teachers College to the breakdown of the administration mechanism. Absent was the mechanism of checks and balances in the finance department. As a result, the college lost thousands of dollars between 1993 and 1996 through misappropriation. Corrective actions that followed resulted in some members of the staff getting into trouble with the law. They were prosecuted and incarcerated, and of course, they lost their employment.

The Ministry of Higher Education and Technology then set up yet another committee of 20 teachers' and technical professionals to advise the Ministry in the process of devolution of the Bachelor of Technology to the Chinhoyi Technical Teachers' College. The committee noticed that the provision of trained teachers for the secondary school teachers was reaching saturation levels. It was of the mind that some of the teachers' colleges like the Chinhoyi Technical Teachers' College must train university graduates with technical and commercial skills for the industry. The university graduates with technical and science knowledge would have the potential of creating employment for themselves and for the others. In this way, they would help in the national development of the country. The government hopes to develop and produce entrepreneurs and industrialists with sufficient technical and commercial skills to set themselves up in business so that they do not need to join the ever increasing queues of unemployed youth.

The process of decentralizing the University of Zimbabwe's Bachelor of Technology degree to Chinhoyi Technical Teachers College needed a sum of $23 million. The committee suggested that the college modify its name. Chinhoyi Technical Commercial University was suggested. They wanted to emphasize the main focus of the university offering technical and commercial skills. The Chinhoyi Technical Commercial University is to start initially with an enrollment of 200 students taught by 32 lecturers offering courses in the following four faculties: applied commerce, applied science, industrial technology and education. The degree programs at the Chinhoyi Technical Commercial University are to be of a four-year duration. The students seeking entry into the university college are to be holders of the Advance Level certificate in either two or three science subjects or alternatively holders of a good National Diploma in relevant subjects. The University College is to open its doors to the first student intakes in January, 1999 adopting the system of semesterization.

The University of Zimbabwe adopted the American semester and course system in 1998. All other universities countrywide are expected to follow suit. Some faculty at the University of Zimbabwe, especially in the humanities, according to Varsity Times of October, 1998 (p. 3), find it hard adopting the North American course system. They prefer continuing with the tried and tested British University education system. The faculties that are not happy with the adoption of the American University system likened it to a "supermarket approach" in education. One lecturer in the English department deplored the adoption of the course system as a license to producing "half-baked" graduates. He went on to say that "teaching will be affected in the sense that there would

be no logical historicity and chronology typical of humanities because the student will be free to take one course for a semester and dump it the next. This, he said, segmented the consciousness of students." However, the science and technology departments welcomed the adoption of the new semester and course systems. In actual fact, the science and technology departments claimed that they were already using the course system. However, positive aspects were recognized in the adoption of the semester and course systems. Students had the opportunity of course selection variety. The students could enroll in either semester and could transfer easily from one State University to the other. Of course, the American educated teachers did not face as much problem as those teachers trained in the British education traditions.

Events seem to be overtaking higher education planners at the University of Zimbabwe. According to The Herald of April 14, 1999 (p. 1), the first year students in their first semester staged a peaceful demonstration. The main cause of the demonstration, according to the University of Zimbabwe director of information, was that the students were demanding "more time for their studies." The students did not see the justification of the long school vacation from May 22 to October 4, 1999. This was a radical departure from the traditional causes of student unrest at the University of Zimbabwe. The past student protests were principally caused by matters related to the students' demands for increased pay-outs in students' loans and grants. According to The Herald of April 14, 1999 (p. 1) the first and third year students at the university did not join the first year students in the demonstrations. The older students in their second and third years were more concerned with their studies and pending examinations.

Zimbabwe Cuban Teacher Education Program

Following Zimbabwe's Independence in 1980, Zimbabwe relied heavily on science teachers trained and hired from Europe, Australia and North America. The local teachers' colleges were training in the main teachers for the primary school sector. The teachers trained for the secondary school sectors were very few, and they were ill educated and ill trained as well.

In 1986 the governments of Cuba and Zimbabwe made an agreement to have Zimbabwean students trained in Cuba as science teachers. Zimbabwe students that had completed the Ordinary Level certificates with good passes in mathematics and other science subjects started the Zimbabwe-Cuba Teacher Education program in 1986. The students that were going to Cuba learned the Spanish language first in Zimbabwe for six months under the tutelage of Cuban teachers. The students were then flown to Cuba where they trained as science-teachers for five years. At the end of the teacher education program the students graduated with science education degrees. The last batch of 216 science student teachers trained in Cuba were expected to return home to Zimbabwe in July 1999. Since the inception of the Zimbabwe-Cuba program in 1986, 1,778 Zimbabwean students have been trained as science teachers in Cuba where they specialized in either chemistry, biology, mathematics, physics or geography. As I learned during my dissertation research, however, Cuba did not train Zimbabwean student teachers only, but many other students as well, including medical doctors, agronomists, surveyors and so forth. The information regarding Zimbabwean students being trained in Cuba had not received much attention in the press for public consumption.

It seemed the Government of Zimbabwe was highly impressed by the teachers trained in Cuba, so they hired some Cuban specialist teachers to introduce the program in Zimbabwe. To this end, Bindura University College in Science Education was instituted in Zimbabwe, specializing in science teachers' training. Bindura University College in Science Education was modeled after the Cuban-Zimbabwe program. The program was housed in temporary facilities while the College was under construction. At present the thrust for Bindura University College in Science Education is in training science teachers of quality for the Zimbabwe secondary education system. It will not be long until the Bindura University College in Science Education becomes a full-fledged university offering more faculties.

Bindura is the Mashonaland Central Provincial capital and it lies some one hundred kilometers north of Harare. I had never been to Bindura before, but it was easy finding my way there. On the road some ten kilometers or so from Harare was a University of Zimbabwe experimental farm. A little farther down, the road dropped into a steep escarpment. The soil looked red and rich. On either side of the road there were overhead irrigation sprinklers at work. Vegetables and horticulture produce were in abundance. Farm workers, especially women and children were busy in the fields. Farther down the escarpment was another University of Zimbabwe weather and experimental station called Henderson Research Center. At the end of the escarpment, where a large expanse of flat land began, there was a dam between two hills. The water from the Mazowe reservoir is used to grow the main orange supply for the country. From the road one sees fields after fields of orange plantations. In addition to the orange

plantations, there are wheat fields as far as the eye can see. It is readily apparent why Mashonaland Central Province has been nicknamed "the gold province" of Zimbabwe. The potential for minerals and commercial farming are inexhaustible – it was breath-taking to see the enormous riches of the province.

Bindura University College in Science Education is a University College of the University of Zimbabwe and is hosting the Zimbabwe-Cuba program that was transferred to Zimbabwe from Cuba. It specializes in training secondary school teachers in science focusing on the following subjects: biology, chemistry, physics, mathematics and geography.

The facilities Bindura University College is occupying belong to the Mashonaland Central Provincial authorities and they have all the necessary supplies to be converted into a college or university. By all accounts the facilities are under-utilized.

Five Cuban teachers, each a specialist in one of the above subjects' came to Zimbabwe under contract for two years to introduce the Cuban Teacher Training Model to Zimbabwe. One teacher as I learned had to return to Cuba because he suffered from high blood pressure (Zimbabwe has a high altitude whereas Cuba lies at sea level). The remaining teachers indicated that they were happy with their work in Zimbabwe. They expressed that if their home government permitted them to renew their contract they would do so. The Cuban Teacher Training Model had to be tailored to be more relevant to the Zimbabwean situation. Student teachers in the Zimbabwean context were to specialize in two subject areas so that two or three teachers in a small rural secondary school could adequately and effectively teach the students. In Cuba each student teacher

specializes in one subject area only. In Zimbabwe the underlining philosophy of having a teacher trained in two subject areas is considered cost-effective.

The Cuban teachers were dedicated to their work, and they were very competent and knowledgeable about their subject matter. One or two had difficulty with the English language, though the students did not see the language problem as a hindrance to effective teaching and learning. The students were more interested in the delivery of the subject matter. The teacher-student relationship was friendly, if not cordial. Students expressed their satisfaction with the Cuban teachers and the quality of education they were receiving at Bindura University College.

Distance Education and Zimbabwe Open University

The Williams' Report (1989, p. 48-55), deplored the poor provision of distance education in the higher education sector in the country. Zimbabwe in comparison with other African countries fares badly in the provision of university distance education. There have been many commercial correspondence colleges in the country offering high school subjects as well as commercial subjects at the college level. The University of South Africa has offered correspondence courses at the university level to many people in Zimbabwe. The President of Zimbabwe on the occasion of the opening of the University of Zimbabwe distance education program in 1993 indicated he was not happy noting that 10,000 Zimbabwean students were enrolled with the University of South Africa, spending $163 million in foreign exchange a year. He ended his speech by exhorting the invited guests and the University of Zimbabwe community in the following words:

> What is questioned is not the quality offered, but the cost in foreign currency. What is also of equal concern is that we, in Zimbabwe can offer similar and, in some cases, better programs for our people at least cost. It is really a question of how we plan and organize human resources development for our country.

It was fitting that President Robert Mugabe inaugurated the University of Zimbabwe's distance education program, not so much by virtue of him being the Chancellor of the University, but by virtue of the fact that the President himself had acquired no less than seven degrees through correspondence, earning himself the title of being Zimbabwe's most eminent distance education graduate.

In August, 1994, the Minister of Higher Education set a ten-member ministerial committee headed by then Pro Vice Chancellor Professor F. G. W. Hill to help the Minister in implementing the Zimbabwe Open University program. Professor Hill subsequently became the Vice Chancellor of the University of Zimbabwe. Among the committee members were two foreign Professors, one from Nigeria and the other from The Netherlands. Professor Godfrey Leibbrandt was indispensable in the team because over the years he had amassed a wealth of experience in the administration of the Dutch Open University. In actual fact, he was the founder of the Dutch distance education institution, so his expertise was of great help in the initiation of the Zimbabwe Open University.

The ministerial committee recommended that the Zimbabwe Open University should assume the program already operating as the Center of Distance Education at the University of Zimbabwe. It was hoped that the Zimbabwe Open University would be

located at Gweru, the capital city of the Midlands Province. Gweru City was seen as the geographical center of Zimbabwe as well as the country's nerve center of transport communication. The town was supplied adequately with railroad, air and means of communication. Plans were in place for the construction of the headquarters for Zimbabwe Open University in that town.

However, the location of the Zimbabwe Open University was a matter of some contention. Harare is the national capital of Zimbabwe as well as the industrial and commercial center. As such, it draws people from every corner of the country. Hence, many people visiting Harare for a variety of reasons could conduct their school business as well, if the Zimbabwe Open University were located in Harare. In the end, the operational considerations prevailed and the headquarters was situated in Gweru.

In the exercise of establishing conventional university distance education and the Zimbabwe Open University, Hill's Report (1994, p. 4) gives several points that clarify the differences that exist between them. The main difference lies in that the entry requirement qualifications to the university distance education programs are similar to the regular entry requirements to the conventional face-to-face universities. In this respect, the university distance education is a different pathway to earning a standard university education. Open University education, however, does not require people pursuing a specific program with the demands of prerequisite entry requirements. Students apply for a program of their choice and interest regardless of their previous studies. There are no prerequisite entry requirements. Some students might like to specialize in one particular aspect of a subject area, say mathematics or engineering. In that event they simply

register in that particular course of study. In short, the Open University model is more flexible.

Students pursuing university studies through the university distance education are required to meet the necessary university requirements needed in order to graduate. Like everything else there are advantages and disadvantages in pursuing university programs of studies. It might be advantageous to diversify one's university program of studies through the conventional face-to-face approach or through the university distance education approach. Regular students, that is the students coming straight from high schools, may best be advised following the conventional university education approach. The assumption is that the high school graduates are young and immature needing teachers' academic assistance and guidance. Mature and returning students may best be advised taking the university distance education approach. Or, taking programs of studies from both university approaches might be advisable. The returning students might have commitments in life. They might either be in full time employment or partially employed in order to support themselves or their family financially. In that event, the university distance education might work best for them. However, they also have to find time suitable to study that fits their life situation. Financially, the university distance education might be perceived as cheaper, though that assumption is debatable when everything is taken into consideration.

Professor Hill in his Report (1994, p. 4) suggests that university distance education and Open University have the following advantages:

- The multi-media approach enables students to view learning materials as many times as necessary.
- Employed learners can readily apply theory to practice.
- Where large numbers are involved, such education is cheaper due to economies of scale.

Zimbabwe Open University started operating using the teaching and learning materials supplied from the United Kingdom Open University, even though many Zimbabwe students had earned their university education through the University of South Africa distance education programs. However, the government of Zimbabwe did not like to be seen leaning on and supporting the South African apartheid regime at that time. On the other hand, seeking advice from the United Kingdom on how to set up an Open University in Zimbabwe demonstrated the strong historical ties in education between the two countries.

The first enrollment was going to be 1,500 students. It was hoped that by the year 2000 the student body would have reached its maximum capacity of 20,000 students. The immediate student targets were the school headmasters/headmistresses and the senior teachers in the schools. However, with the launching of the Zimbabwe Open University, the program also began to target under-qualified teachers in the primary and secondary school sectors.

The realization that the country needed skilled manpower spurred the government and the people to expand the provision of higher education in the country. In spite of the phenomenal expansion of higher education, there was still reluctance on the part of the

government and the educationists to reform the school curriculum across the board. As Professor Hill's Report (1994, p. 6), pointed out, Zimbabwe's economy was agro-driven and yet the number of students specializing in the disciplines of agriculture and veterinary science in the agricultural colleges and universities was appallingly small. He illustrated his point by saying that out of the student population of 10,000 in the university of Zimbabwe there were 500 students shared between the disciplines of agriculture and veterinary science. On my research visit to Gweru Teachers' College on November 5, 1997, I was equally surprised in learning from the agriculture students that they studied agriculture as the last resort because they did not find college placement elsewhere. They had no intention nor interest whatsoever in agriculture. Studying agriculture was the only way out for them to earn some kind of college education.

Professor Hill suggested that the Zimbabwe Open University must offer teaching degrees first in order to improve the academic and professional quality of the teachers. Teachers on a study leave holding a teachers' college diploma would spend two years on full-time study at the University for a Bachelor of Education. Yet, the same teachers would have to spend no less than four years studying for their Bachelor of Education through the distance education program. However, it appears that the government preferred that most teachers take the university distance education program route because in doing so, the government does not lose the services of the trained teachers in the school system.

The introduction of the Zimbabwe Open University was meant to help in the speedy upgrading of the teachers' professional and academic qualifications. The

conventional university education system of delivery alone could have not coped with the demand of the under qualified teachers needing upgrading in the primary and secondary education sectors. According to the Ministerial Report of 1992 (p. 6) there were 17,150 out of 58,436 teachers who had no teaching qualifications. A further 12,000 teachers held sub-standard qualifications. At secondary school level, the matter was appalling. There were 10,662 untrained teachers in the secondary school system. 2,308 teachers were trained to teach in the primary sector, but they were in actual fact teaching in the secondary schools. It appears that the conventional system of teachers' colleges training student teachers alone for the primary and secondary schools would never meet the schools' demands for the trained teachers. Introducing Zimbabwe Open University was to help improving the quality of the teachers in the education system.

Hill (1994, p. 6), in his Report brought to light the complexities of the provision of higher education in the technical fields as well. He said that there were ten government Technical Colleges and about 155 registered private colleges. Students trained in the technical colleges undoubtedly improved the quality of the economy's skilled manpower. With proper structures in place, the technical colleges could be improved and coordinated. Professor Hill claimed that the technical colleges in Zimbabwe were disorganized because the different colleges offered courses to students of different qualifications and ability. Besides, he went on to say that the duration of the courses offered differed remarkably. Some courses lasted six months while others went for one year or two years or more. Yet the colleges were teaching the same courses. With the National University of Science and Technology and the Zimbabwe Open

University in place, the Ministry of Higher Education and Technology, in liaison with the aforementioned university authorities, started a process of restructuring and coordinating all the technical colleges.

The Ministry of Higher Education in conjunction with the University of Zimbabwe focused on improving the quality of secondary school teachers in science and technical subject areas. According to the Ministerial Report of (1992, p. 7), all secondary school science and technical subject teachers that had been teaching for the last five or more years in the same subject area were deemed eligible to pursue the Bachelor of Education degree program with the Zimbabwe Open University. The university distance education program was also tailored to address the poor academic and professional problems of the teachers. The Zimbabwe Open University has ten centers where college and university lecturers have been recruited to give tutorials to the university distance education students. The centers have collections of necessary reference books, and on the weekend and school breaks, the tutors meet with the university distance education students for the purposes of teaching and learning. According to The Herald of January 2, 1999 (p. 1), Zimbabwe Open University now has an annual student population that stands at between 30,000 and 40,000 enrollees.

CHAPTER 6. CONTEMPORARY DEVELOPMENTS IN ZIMABAWE CHURCH-AFFILIATED HIGHER EDUCATION

The Christian Churches who have been the vanguard in the education of the Africans in Zimbabwe are now focusing their attention on the provision of tertiary education in the post-colonial Zimbabwe. The United Methodist and the Seventh Day Adventist Churches have paved the way. The two churches have initiated evangelization through the lecture halls. Other Churches are following suit and have expressed their intentions to put universities in place. The following accounts describe the developments that have taken place in the past decade.

Africa University

The United Methodist Church started construction of its own university in 1991 at Old Mutare, its oldest mission station in Zimbabwe some 18 kilometers north of Mutare City. The university is on a 1545 acre parcel of land set aside by the church for university purposes. The United Methodist Church has named the new higher education institution Africa University.

The President of the Republic of Zimbabwe officially opened Africa University on April 23, 1994 as the first non-government sponsored university in Zimbabwe. Africa University is the first United Methodist Church venture in Africa, at present representing eight African countries with church affiliation to the United Methodist Church. The countries are as follows: Angola, Burundi, Liberia, Mozambique, Nigeria, Sierra Leone, the Democratic Republic of Congo (the former Zaire) and Zimbabwe. However, the

future holds that other countries in Africa with a United Methodist Church affiliation will send their students to the institution as well.

So far, Africa University has five programs in operation: theology, agricultural and natural resources, management and business administration, education, and humanities and social studies. The faculties of sciences and technology, medicine and dentistry will follow. Twenty eight students graduated from Africa University in 1995 – eighteen from the theology department and the rest from the faculty of agriculture and natural resources. The contribution of the United Methodist Church in tertiary education is highly appreciated by the government and the Zimbabwe public.

When Africa University began offering classes in March 1992, the total enrollment was 40 students from a few African countries. The university did not have its own facilities, but created temporary facilities and borrowed others. Students for the faculty of theology were drawn from the Methodist young men and women aspiring to join the Methodist Church hierarchy. Some Methodist church ministers who did not have university qualifications joined the theology faculty to improve their academic and professional skills.

At the present time, the faculty of education has two streams. One stream is for the four-year degree program and the other is for the Zimbabwe students who were secondary school teachers and are required to spend two years in a university setting studying foundation disciplines such as educational psychology, educational sociology and educational philosophy. In addition the students who fall in this category must also

take two subjects in their teaching specialization. The subjects of specialization offered to-date to the education students are limited to english, history, music, geography and religious studies. It is anticipated that the sciences, mathematics and technical subjects will be offered when the faculties of science and technology are introduced.

Religious Worship at Africa University:

On the subject of education it is interesting to notice that Africa University has worked very closely with the University of Zimbabwe. According to the University of Zimbabwe, the teachers' college graduates who have been teaching in the secondary schools for the past five years in their subjects of specialization spend two years in the university setting. Africa University has accepted and followed the University of Zimbabwe arrangement for this particular group of students. Another aspect in which Africa University has cooperated with the University of Zimbabwe is in the acceptance of Advanced Level graduates for university entry qualifications. In Zimbabwe's university settings, all the students spend four years completing their first degree. It seems the future cooperation between the public and private universities in Zimbabwe is reassured by the good working relationship hitherto exemplified by the University of Zimbabwe and Africa University.

Religion plays a vital role in the lives of the people of Zimbabwe individually and as a community or society. The heavens and the earth are attributed to the creation of God. Given that worldview of life, organized religion has an indispensable role to play in the social activities of the people. At Africa University, every Wednesday morning from

8: 30 to 9: 00 a.m. is a church service period for all the university students and staff. The service consists of singing church hymns and readings from the Bible. Either the official university chaplain or an ordained church minister, academic staff or student gives a homily. By all accounts the students actively participate in the worship. The chapel worship has a Methodist flavor, format and flare. Occasionally, different national Methodist church traditions lead the service. It is an intriguing and enriching experience.

Sunday is another day for church worship. The service begins at 9:00 a.m. and ends around 11: 00 a.m. The Sunday services are poorly attended. It appears that mostly the foreign students staying on campus attend the Sunday services. The Zimbabwe students presumably have church services in their local churches off campus. A degree of religious tolerance and accommodation is manifest and encouraged at Africa University.

Recruitment of Teachers and Students:

Because of the international nature of Africa University, the United Methodist Church authorities stipulated that 60% of the students and of the faculty members would be drawn from outside Zimbabwe. The noble idea was never realized. In reality the majority of the students and the teaching staff are Zimbabweans. According to "This is Africa University," in 1998 there were 50 faculty members altogether at Africa University, 38 of whom were permanent teachers (p. 16). Six teachers were part-time and six others were visiting lecturers. There was a gross gender imbalance among the teachers. There were 42 male teachers as against 8 female lecturers. The biggest number of teachers (30) was drawn from Zimbabwe. The United States of America was second

with seven teachers. Angola, Great Britain, France, Ghana, Nigeria, Malawi and the Democratic Republic of Congo each had one teacher, whereas Tanzania, and Kenya had two teachers each.

There was also an imbalance in the student enrollment. The total number of students enrolled stood at 782. Of the total, Zimbabwe had 662 students, whereas the remaining 120 students were internationals. Angola, Mozambique and the Democratic Republic of Congo had 40, 23, and 15 students respectively. The remaining twelve countries each had between 2 and 5 students at the university.

Africa University, being on Zimbabwe soil, was expected to operate within the framework of Zimbabwe laws and regulations. In order to recruit foreign teachers and students the university must follow the Zimbabwe immigration regulations and work closely with the Zimbabwe immigration authorities. Such tasks could not be entrusted to a foreign university official or carried out by a foreign official bearer of that responsibility at Africa University. To avoid possible misunderstandings arising between the university and the Zimbabwe government officials, the personnel in key positions at Africa University have been Zimbabweans of the United Methodist Church. The director of information at Africa University, Andra Stevens, told me that some foreign students without proper immigration documents were held at the border posts and they were refused entry into the country. Telephone calls between the Africa University authorities and the Zimbabwe government immigration authorities cleared the matter without too much red tape.

The relationship between the government of Zimbabwe and Africa University is excellent. The first and former Vice Chancellor of Africa University, John Kurewa, was a parliamentary secretary before assuming the Vice Chancellorship. Because of this special relationship Africa University has been delegated to sort out immigration problems for foreign students who could have entered the country illegally or otherwise on the behalf of the government. This is no small trust invested on Africa University!

1997 Graduation at Africa University:

Following my research visit, I received an invitation card for the graduation day at Africa University. Naturally, I was delighted to be present at the occasion. The ceremony commenced at 10 o'clock in the morning. The day was hot. We were seated under a big marquee. Before the university dignitaries, teachers and the graduands began coming in a procession, we were entertained by a variety of music from the university music department. We stood as the university officials with their entourage entered the marquee under the flare of music. They were seated in their respective places. The master of the ceremony introduced the relevant dignitaries to the gathering, and then we were asked to stand for the National Anthem sung by the University Music Department choir. In a prayer, the university chaplain dedicated the proceedings of the day to the Lord. This was followed by the Vice Chancellor's speech on the state of the art at Africa University. He also announced his resignation as the Africa University Vice Chancellor and mentioned the name of his successor.

Two honorary doctors of philosophy degrees were awarded to two distinguished personalities. One was an American retired bishop by the name Ralph Dodge. The cause

for the award was read out by the incoming Vice Chancellor. In the 1950s Bishop Dodge had stood with the people of oppressed Zimbabwe. Because of his stand, the White colonial government deported him. He received a standing ovation from the crowd.

Bishop Sundo Kim received a doctorate of letters. He was attributed to having the largest congregation of Christian believers in the world. He is a prolific writer of Christian literature, and his church donated one million American dollars for the construction of the chapel at Africa University. Another great ovation was accorded him.

The Chancellor of Africa University is Bishop Emilio J. M. De Carvalho of Angola. Bishop De Carvalho deserved the honor to be the first Chancellor of Africa University because he spoke out strongly in the United Methodist Church conferences about Africa's lack of a higher education training institution for the church leadership. He also advocated that the United Methodist Churches in Africa have institutions of higher learning for the ordinary Methodist Christian. His voice was heard and recognized as crystallizing the idea of a United Methodist Church related university.

Physical Developments at Africa University:

The problem arose as to where to locate the university. Most countries in Africa were experiencing civil strife and wars. Zimbabwe apparently was considered stable, peaceful and calm. Possibly because of these attributes, Zimbabwe had the privilege of hosting the first United Methodist Church related university in Africa on its soil. It was indeed a great honor for the county and the people of Zimbabwe as a whole and in particular to the United Methodist Church adherents. Africa University came at a time when there were great gaps in higher education in Zimbabwe.

It is said Rome was not built in a day. The same also applies to Africa University. Africa University started from temporary structures and from borrowed facilities. Now it has seven student hostels, four departmental blocks, a chapel, kitchen, cafeteria, student union and the library is under construction. Africa University is taking shape and truly becoming a modern university taking its place among other universities in Zimbabwe, Africa and the world. The teaching staff housing has not grown at the same rate as the student hostels. There are three staff houses completed and they are occupied. Sporting facilities are still minimal. There are two basketball courts and two football fields as well. The road leading into Africa University from the main road turnoff is paved all the way to the university. The pathway for its future appears bright.

Solusi University

The Seventh Day Adventist Church is sponsoring Solusi University. It is located near Figtree, a small rural town some 53 km west of Bulawayo. Solusi University came a long way to earn recognition as a university. Before 1980, Solusi Mission used to be a University of South Africa distance education center. It was a voluntary wish of the mission authorities to help by bringing together individual students doing distance education with the University of South Africa. Students who were doing similar subjects were able to help one another. The help provided by Solusi Mission to students in the University of South Africa distance education program was terminated at the height of the Liberation War before 1980.

The Seventh Day Adventist Church was untiring in spirit in finding ways and means to provide tertiary education for the young women and men of Zimbabwe.

Following the War, from 1984 to 1994 the Church tried a new venture of making Solusi Mission an affiliate college of Andrews University, a Seventh Day University, in Michigan, U.S.A. However, the Zimbabwean authorities did not honor the arrangement. The responsible authorities at Solusi College did not lose heart. They sought an amicable working relationship with the Zimbabwean authorities so that the program of studies done at Solusi College as an affiliate of Andrews University could be recognized as university studies. The Seventh Day Adventist Church authorities entered into a dialogue with the Zimbabwean government wishing to sort out the discrepancies existing between them with regards to Solusi College being acceptable as a university. The Zimbabwean government authorities spelled out their objections as to why they denied Solusi College university status, as reported in The Herald of June 15, 1993 (p. 3):

- Advanced Levels (A/Levels) were considered necessary for university entry qualifications in Zimbabwe. Instead, Solusi College had accepted Ordinary Levels (O/Levels) entry qualifications equivalent to the USA high school certificate.
- The government wanted reassurance of Solusi College's continued source of its funds.
- Solusi College's physical facilities were expected to be of university standards.
- The government was not happy with some elements in Solusi College's charter on gender and religious issues.

After Solusi College had amended the elements objectionable to the government in its charter it was granted a university charter in its own right. Solusi University then

started recruiting its first student intakes under the new dispensation in September of 1994. The university authorities expressed that a student body of 1500 would be their maximum number on campus each academic year. By the Solusi University authority's own admission, the university will be a small one.

A Visit to Solusi University:

In October, 1997 I visited Solusi University for purposes of my research. Friday was a bad day to arrive. Students and teachers were on weekend fever, as Solusi University was a Seventh Day Adventist institution and late Friday afternoon was the beginning of their Sabbath church observance. The lady responsible for handling researchers was the wife of the Pro Vice Chancellor of Solusi University. She was very sympathetic to my plight. She tried to assemble the university committee to discuss my proposal so that they could come to some decision whether or not to allow me to carry out my dissertation research in their university. She changed her mind. Instead, she arranged for me to meet the Vice Chancellor, Professor Norman Maphosa.

Professor Norman Maphosa was very articulate about the history and mission of Solusi University and the problems the institution faced in its attempt at seeking recognition as a university in its on right. The initial failure of getting recognition from the Zimbabwe government as a university led the Seventh Day Adventist church authorities to seek an affiliation arrangement with Andrews University in the United State of America in 1984. Andrews University is a Seventh Day Adventist University in Michigan. They sought assiduously to gain the recognition of Zimbabwe's authorities for Solusi College's degrees obtained in the affiliation arrangement with Andrews University.

The government authorities did not budge. Professor Maphosa attributed the government's obduracy to politics. At the time that Solusi College was seeking recognition as a full-fledged university, the Matabeleland Province where Solusi College was located was perceived as supporting the dissident elements against the government authorities. As soon as a peace accord between the government and the opposition party was arrived at, arrangements recognizing Solusi College as a university were approved and the degrees received at the college were considered valid. As of 1998, the Zimbabwe government retroactively acknowledged the degrees issued to Solusi College graduates.

Just before I visited Solusi University I came across an article in the Moto magazine of November, 1997 (pp. 7-8), describing allegations of rampant corruption at the Seventh Day Adventist Church institution of higher education. The allegations were that the school authorities used the students' money on their retreats at resort places. Zimbabwean students that received loans or grants from the government through the school did not have their monies deposited in their bank accounts. Instead, Solusi University was allegedly depositing the money in the school account thereby depriving the students their interests. According to the article, experienced teachers left the institution in protest because of the perceived financial mismanagement. Solusi University draws its students from many African countries, including Ethiopia, Djibouti, Kenya, Uganda, Tanzania, Zambia, Malawi, Botswana, Swaziland and Eritrea. The foreign governments and funding bodies were disgruntled at the manner in which the money sent to their students was being handled. Some had complained that they were asked to pay tuition for their students for the second time. The Vice Chancellor strongly

refuted the corruption allegations. He claimed that the teachers left the school returning to their home countries. The teaching staff he claimed always went on retreats using the schools money, not the students'. In the meantime, Solusi University continues to promote its programs and graduate its students.

Religious Practice at Solusi University:

The Seventh Day Adventist Church is accepted as a Christian denominational church in the Zimbabwe context. Numerically, the Seventh Day Adventists are relatively small in comparison with other Christian denominations such as the Roman Catholic Church, the Anglican Church or the Methodist Church, though they compare favorably with other small Christian denominations such as the Salvation Army, the Dutch Reformed Church, the Lutheran Church, the Church of Christ, or the United Baptist Church.

Solusi University is indeed a Seventh Day Adventist community. The staff and their families are professed members of the Seventh Day Adventist faith. The teachers at the university as well as at the primary and secondary levels are all Seventh Day Adventists. All the workers and the teaching staff pay their tithes to the church.

The public worship started on Friday evening, the day I arrived. The church was packed with the university students and the local community members living at the primary, secondary and university communities. The school chaplain led the congregation in prayer. They sang hymns and alternated them with Bible readings. Then a homily followed.

The following morning it seemed the whole Solusi University community came to church in full force, possibly because it was a special Sabbath for marriage renewal. The married with their spouses were standing at the church entrance. The presiding minister for the Sabbath services was at the altar with his spouse. He invited the congregation to sing, while the couples in a procession entered the church through the main aisle. They were immaculately dressed. It was like a second marriage. They were then ushered to their designated places. The preacher of the occasion was very tall with a slight bend. From his talk, it was evident that he was from an academic background and was widely traveled and experienced. He talked about the beauty of married life and fidelity to the spouse that goes with it. At the end of the talk he invited the couples to kiss each other as a sign of their affection to each other. The whole congregation was in a fit of laughter.

For lunch I was a guest of the Pro Vice Chancellor, Dr. Muze, and his wife who had helped me to stay at the university for the weekend. Along with me there were a couple with their child and a Catholic girl from Tanzania that had recently graduated from the University of Zimbabwe in mathematics at master's level. She was hired to teach mathematics at Solusi University. The meal was strictly vegetarian, according to the Seventh Day Adventist Church dietary regulations. After the meal before I left for my house, my host intimated to me that they did let me stay in the university for my research business without proper authorization of the research committee's knowledge. They expected me to keep a low profile while on the university premises.

The Saturday afternoon sessions were broken up into age groups and according to their marital statuses. I chose to attend the university college group. A guest speaker was

to speak on AIDS. He was a tall and robust young man. His real name was never revealed nor his home area. He went by the name John as his nom-de-plume. He claimed that he spoke the three national languages, namely English, Ndebele and Shona fluently. But he chose speaking in Ndebele. In that event he needed some one to translate his talk into English for the benefit of the multinational nature of the student body. He started the talk by saying that all of his audience thought that he was healthy but in actual fact he was HIV positive. That was a big shock for most of his listeners. He related his life history. On the face of it, it sounded like a familiar story most young men and women experience through life. His story somehow sounded real and yet different. His life was full of successes, conquests, triumphs, cruelty and horror. His past was a life of robbery, immorality and gangsterism. Like the Shona proverbial saying "All things come to an end," his friends, one by one fell ill and died of AIDS. He too became ill and was diagnosed as HIV positive. He was hospitalized and was under medication. At home, he said that he spent most of the time resting and sleeping. He claimed that in spite of his life condition, he was a newborn Christian. He believed in the saving power of Jesus Christ.

After the testimony of the young man, I decided to take a walk and be a little bit on my own. The story was harrowing. It left me shaken. First I visited an orchard plantation of different fruit trees. I was counting the number of the teaching faculty houses. There were over thirty-five houses. There was also a section of the married students' quarters. The quality of their accommodation was inferior in comparison with the academic houses. The married student houses were small and of old fashioned style.

The main university campus was surrounded by the primary school and its teachers' quarters, and on the far opposite side, there was the secondary school with its teachers' housing complex. A little bit removed from the schools, the workers' houses were hidden behind trees and a hill. They were concealed from the university campus. The huts were sore to the public eye of the rest of the community. I asked one woman who had two children as to who built her hut of poles and clay and grass thatched roof. She said that she built it herself. That hut was all the shelter she had. The living conditions of the poor people were pathetic. Presumably the poor were university employees. While I was talking to the woman, a man approached me, taking me for a government agent surveying the conditions of the poor. He offered voluntarily information about the maldistribution of the government hunger relief in the drought stricken areas. I referred him to the parliamentary constituency representative of the area.

Solusi University as a full fledged university in Zimbabwe and in the world is steadily growing. The student body and the community in the university and its surrounds are growing as well. The water supply conditions were becoming precarious being in an arid area. The university authorities were building new water tank storage for the increasing population in the university. The water is drawn from a water reservoir some ten kilometers away. The engineer came from the Mutare area and he appeared commanding great respect from his workers.

My next stop was at the cemetery where the early missionaries and their new converts were buried. The cemetery was neglected. Possibly they are no longer using it. However, reading the tomb stones inscriptions, the graveyard was started at the turn of

the last century. The life span of the missionaries and their converts were very short, of course for many reasons among which are lack of modern medicine, adequate food and malaria prevention drugs. One of the tombstones had the Star of David at the date of his birth but had a sign of the cross at the date of his death. I assumed the two signs were indicating that the man was a Jew converted to Christianity. The names of the people interred at the cemetery also appeared on the university street names. Solusi University is a little town on its own in the middle of the wild. Of course, by modern means of communications like cars and airplanes, Solusi University is no longer isolated from the major cities like Bulawayo, which is only fifty kilometers away. Bulawayo is the source of food supply and other necessities of the university.

Solusi University has a long history behind it terms of modern schooling. At first it was only a primary institution. After a long time, the secondary and teacher training sectors were introduced. The facilities used for the secondary and teacher training students became the university infrastructures. Using the old structures and facilities cut down the cost considerably when the university was introduced. A period of restructuring and refurbishing followed. The primary and secondary sectors were removed from the university confines. The teacher training was closed altogether. Essentially, the primary, secondary and university sectors are one community. The community as a whole enjoys the educational facilities within their reach. Their children have access to some of the best schools in the country at a reasonable cost. Because of the availability of good schools for their children and reasonable accommodation, it is hoped that the teachers will stay longer.

Solusi University has a modern administration block that also includes some classrooms and an auditorium. Other new building structures are the female and male hostels. The female hostel has 58 rooms and each room accommodates two students. The female hostel is called Sweden-House. A Swedish organization donated money for the construction of the hostel. Other female students live in the old facilities that accommodated female students in the past when Solusi School was a primary, secondary and teacher's training school. The female hostels were fenced in. Traditional culture of gender separation was in force. Opposite sex hostel visits were out of question. At Africa University visits to the opposite sex hostels were much more relaxed. At Solusi University male students had one new hostel. The majority of the male students were housed in the old facilities. The structures had the look of decay and dilapidation. They were falling apart and were in great need of replacement. Water pipes were leaking continuously making the habitation a mosquito breeding ground and hence a health hazard.

Having been at Africa University, I found it irresistible to compare some aspects like the provision of food and computer use with that found at Solusi University. This runs in favor of Solusi University. At Africa University the students had options of either buying a meal plan or providing food for themselves. Some students had a meal-plan, some bought food at the university cafeteria at $12 a plate and some students cooked for themselves. However, the general complaint brought to my notice was that the students at Africa University were starving. Similarly, the students on the meal-plan were complaining that they did not have enough food on the plate. At Africa University the

computer training was restricted to a few selected students. However, at Solusi University all the students ate at the cafeteria. Solusi University as a Seventh Day Adventist Church institution did not serve meat at all. There was no provision for the non-vegetarian students. The happy thing about the provision of food at Solusi University is that the students do not starve. They at least have enough food. One other advantage at Solusi University is that all the students take computer instructions.

Solusi University and Africa University are the first church-related institutions of higher learning in Zimbabwe. The signs are that other church related universities are soon to come. Already the Roman Catholic Church, the Anglican Church, the Methodist Church in Zimbabwe and the Reformed Church in Zimbabwe have well-advanced plans in place instituting their related church universities. The future of universities, private and public, notwithstanding the escalation of capital and recurrent costs, is bright and promising.

Arrupe College

Arrupe College is a Jesuit college affiliated with the University of Zimbabwe. It is only about ten minutes' walk at the most from the university. Prior to my visit, I had met Father Stephen Buckland in Marondera at the occasion of the funeral of his late brother there. Father Buckland is Zimbabwean and he holds a doctorate from Cambridge University, England. He introduced me to the College Rector, Father Sherima, a Tanzanian by nationality but also a Jesuit. I also met Father Stacey, an American Jesuit from the State of Missouri. We talked at length about views on higher education in Zimbabwe as preparing leadership for all levels, including the church in Zimbabwe. The

Jesuit faculty members are drawn from the United States of America, England, Germany, Tanzania, India, Zimbabwe and so forth. They all hold illustrious academic credentials from renowned world universities. I could say without reservation that the students at Arrupe College are lucky because they are exposed to and provided with the best education one could get anywhere in the world.

Arrupe College at present draws its 80 students in the main from Jesuit aspirants from all over Anglophone, Francophone and Lusophone Africa. The curriculum includes competency and mastery of English and French. Each student by the end of the four-year degree program must be able to study and preach through either of the two languages. For the long semester break, each student will have an opportunity to go either to an English or French country so that they can be immersed either in English or French language and culture. The same approach is aspired by Africa University. Arrupe College is also considering opening its doors to allow students of both sexes. In that event Arrupe College's influence will be felt far and wide, in Zimbabwe, Africa and in the worldwide university communities.

It was surprising that Arrupe College got an affiliation with the University of Zimbabwe, since the Catholic Regional Seminary at Chishawasha was denied such an affiliation on the grounds that the Seminary was an exclusive Catholic male institution with a primary purpose in preparing priests for the Catholic Church ministry. While there are many similarities between the two institutions, Arrupe College has distinguished itself as innovative in broadening its role to include more than preparation for the priesthood.

I asked why the Jesuits did not pursue the realization of a Catholic University in Zimbabwe. Father Stacey was blunt in his reply. He said that the Catholic Church hierarchy was dragging their feet in realizing the Catholic University and Arrupe could not wait that long. Therefore, they went ahead on their own and made arrangements with the University of Zimbabwe. Personally, I thought it was regrettable that the Jesuits did not spearhead the development of the Catholic University in Zimbabwe for the following reasons:

- The Jesuits have the quality manpower to run and manage a university.
- The Jesuits have the resources to start and maintain a university.
- The Jesuits have a reserve pool of experienced and dedicated men in teaching at the level of a university.

The Jesuits have been successfully running schools like St. George's College, St. Ignatius' College and the School of Social Work that is a constituent school of the University of Zimbabwe. With a wealth of experience in teaching over many years they can be a source of revitalization of the universities in Zimbabwe.

The time spent at the Arrupe College was fruitful. I collected beneficial information regarding the education of aspirant students from the Carmelite Order there. The Jesuits were wondering whether the Carmelite students were going to join them in the coming year. I could not give them any definite information on that score, because I was not delegated to speak on behalf of the order. Nevertheless, I was going to inform the Carmelite authorities about the Jesuit thinking and expectations on the religious and congregations wishing to send their students to Arrupe College. The Carmelite Order had

approached Arrupe College previously expressing their desire to join them, and had made some preliminary negotiations. With the new school semester approaching, the Arrupe College authorities had very little time to make arrangements for new students. I found myself having that tenuous task of being a broker between the Jesuit and Carmelite authorities.

The Arrupe College offer for the Carmelites to send their students to them came at the most opportune time. Up to then the Carmelites had been sending their students to study philosophy and theology at the Regional Major Seminary at Chishawasha, Harare. Because of many applicants wishing to be trained for the church ministry, the capacity to accommodate them all at the Regional Major Seminary was limited. The Major Seminary decided that all the third-year philosophy students would not return to the Seminary for a year. Instead, the Seminary accepted new applicants. In this way, the church authorities got the time to build new structures for the increasing student body. Faced with this dilemma, the Carmelites authorities without delay, were in touch with the Arrupe College authorities making the necessary arrangements for their students, especially those affected by the Regional Major Seminary decision. They did not want their students' time wasted.

A Catholic University in Zimbabwe

Africa Synod House in Harare is a three-story building that houses the Catholic national agencies like the Catholic Commission for Justice and Peace, Commission for Education, Commission for Development and so forth. I visited Sister Dominica who was the secretary to the Friends of a Catholic University. I introduced myself and

expressed the interest I had in the development of a Catholic University in Zimbabwe. She was not sure what information she could give me. She handed me a printed pamphlet. She expected me to be happy with that. I asked her instead, if I could discuss with her financial matters related to the proposed Catholic University in Zimbabwe. She excused herself and went out of the room. She brought in a Father Anthony Berridge. Father Berridge said that they did not have much money as yet to start building the university.

Since 1995 the Catholic Church in Zimbabwe has been offered sites for the construction of a Catholic University. Gweru and Harare Cities both offered sites for the Catholic University purposes. The Catholic University in Zimbabwe was the brainchild of a Kutama Old Boys Association (KOBA). Initially the association wanted the site of the Catholic University to be at Kutama Mission. The distance from the metropolitan city of Harare caused the association to have second thoughts regarding the location. Harare, as the metropolitan city in the country, was viewed as the crossroads center for ideas and culture. Hence, Harare City was considered as the ideal site for the Catholic University. Before the association settled for the Harare City as the locus for the Catholic University, Chishawasha Mission was considered as a possible alternate site, on the understanding that Chishawasha Mission was the first viable Catholic Mission station in Zimbabwe. Proximity to Harare City was in favor of the Chishawasha Mission hosting the Catholic University. However, it was soon realized that the Chishawasha area did not have adequate and reliable water supply.

Somehow, the Gweru City civic authorities learned that the Catholic Church was searching for a suitable site to establish the Catholic University in the country. The Gweru City fathers identified four sites within the city boundaries and the outlying areas of the city. They thought that the sites were suitable for the Catholic University. The Gweru municipal authorities invited the Catholic University steering committee to choose a site for the Catholic University. Apparently the steering committee did not take the offer. The Gweru civic authorities felt hurt and slighted. They felt that there was some political interference coming from a higher level denying Gweru City and the Midlands Province the opportunity to host the Catholic University in Zimbabwe. However, Professor George Kahari, a member of the Catholic University steering committee, pleaded with the Gweru community that they must not be despondent because they were not selected to host the Catholic University. He reassured them that he had heard from reliable sources that the government of Zimbabwe was going to upgrade the Gweru Teachers' College to the university level. He went on to say that with the establishment of the Catholic University in Harare City, there was provision in place that the Catholic University will have satellite colleges in many cities and towns. Gweru will certainly get something, as will Bulawayo and other town centers.

According to the Catholic University in Zimbabwe brochure, the steering committee formed a body that went by the name, "Friends of a Catholic University in Zimbabwe" (FOCUZ). FOCUZ was an interim body acting as a university council. The body would be dissolved when the proposed Catholic University in Zimbabwe was granted a charter to operate as a legal institution of higher education in Zimbabwe. While

waiting for the charter, the FOCUZ committee had the responsibility of fund-raising for the university. However, according to Moto magazine of December/January, 1999 (p. 20), the Catholic University in Zimbabwe charter was granted at long last on August 20, 1998. For the ordinary people in Zimbabwe as a whole, the granting of the charter was a source of great rejoicing. All along the Catholic Community had harbored the perception in their hearts that the Catholic University authorities were deliberately dragging their feet and delaying putting in place a Catholic University.

According to The Herald of October 22, 1998 (p. 11), the Catholic authorities had temporary structures in place costing some ten million Zimbabwe dollars to make sure the Catholic University got off the ground. According to the same paper, the Archbishop of Harare, Patrick Chakaipa, supplied the Catholic University with textbooks worth more than one million dollars in donations. As a good will gesture, the Minister of Higher Education and Technology and the Archbishop visited the premises on October 21, 1998. The minister of higher education and technology was delighted at having one more institution of higher education in place increasing the opportunities of access to higher education in the country. The minister promised making available grants and loans to the Zimbabwean students entering the Catholic University in Zimbabwe.

The Catholic University in Zimbabwe was like a dream coming true. The first students' intake at the Catholic University in Zimbabwe started in February, 1999. Initially, according to The Financial Gazette of November of 27, 1997 (p. 42), the Catholic University authorities had envisaged starting the university with some 30 students in the faculty of business and computer sciences. They revised their intake to

sixty students. However, according to the university's Rector, the actual students enrolled in the university were forty-one. The student composition was 24 males and 17 females. The Catholic University is offering one program in Business Management and Information Technology.

Talking to the Rector, Mr. Simon Nondo, he expressed the wish of creating a Catholic ethos in the university. To achieve that end, he said that they recruited 29 Catholic students and three Catholic teachers. The remaining twelve students and two teachers were drawn from non-Catholic denominations. The university had a chaplain appointed. However, the way the chaplain was selected was never made clear, as he was not selected from the ranks of the local indigenous Catholic clergy. A Catholic ethos can be created and fostered on the Catholic University campus when effective and committed Catholic teachers and administrators are hired. Catholic ethos in Catholic institutions will not be engendered when foreigners are hired to displace the local indigenous leadership. Key positions in local institutions must be accorded to the local indigenous leadership.

A case in point is what happened to Mutare Diocese, a Catholic Diocese in Zimbabwe. It appeared that the Irish Carmelite missionaries handpicked leadership for the diocese regardless of the moral, ethical and cultural values of the community. The community balked and silently refused accepting the leadership imposed on them. The powers that be made yet another attempt correcting their mistake. They hired an outsider as the new leader for the community. The community did not accept the leadership perceived as imposed on them either. The community ended having two dysfunctional

and unacceptable leaderships. The two leaderships remained in position by virtue of the perceived foreign Irish clergy that imposed them on the Mutare Diocese. The leadership was not accepted from the outset. They were alienated from the community they purported to be serving. Any semblance of activities in the community depended on coercion and manipulation of the community by the Irish clergy. The community did not accept a situation where foreigners became overnight decision and policy makers in the affairs of the community. Tension and standoff simmered and persisted for nearly twenty years. Foreigners stood in the way of the best interests of the community. In usurping the local leadership, the Irish clergy were perceived as denying the local indigenous community the right of choosing their own leadership and deciding their own priorities and expressing freely the spirit of self-determination.

In a similar manner the creation of a Catholic ethos at the Catholic University in Zimbabwe will largely depend on the choices made in the selection of the key personnel as the Catholic University administrators, teachers and chaplains. It's futile imposing leadership on the people and having foreigners delocalizing and usurping the local indigenous people's rightful positions in the process of decision and policy making in determining their lives and future course of events impacting on their lives.

The teachers have been drawn from the University of Zimbabwe. They share their workloads between computer sciences, business management and information technology. There are mixed feelings about having teachers committed to two or more institutions of higher learning. Will their loyalty be committed to the education of the students, or will they simply think that teaching in two or more institutions of higher

learning is merely a source of earning more money? These are some of the hard questions the Catholic University in Zimbabwe authorities are having to think about.

The Catholic Church in Zimbabwe has overcome a few hurdles in the process of realizing the Catholic University. First it took time for the Friends of a Catholic University in Zimbabwe members coming to an agreed site where to construct the university. FOCUZ eventually chose building the university in Harare on 108 acres of land donated by the Harare City authorities. The Catholic University in Zimbabwe is being built on a piece of land that has cost the Harare City authorities, according to The Financial Gazette of November of 27, 1997 (p. 42), some 15 million Zimbabwe dollars. The Catholic University in Zimbabwe is located in St. Martins, a suburb of Harare City. Craborne Avenue separates St. Martins from Hatfield suburb. Cranborne Avenue lies between two busy roads. The Seke road runs between Harare City and Chitungwizha town. Chitungwizha is the third largest town in the country, yet it is included in the greater Harare City. The Airport Road runs between Harare City and the Harare International Airport. The Catholic University in Zimbabwe is strategically placed in terms of transport availability and proximity to the Harare City center. The availability of auto transport to and from the Catholic University in Zimbabwe is fraught with the lack of safety precaution measures safeguarding the students' lives when crossing the busy roads. The Catholic University in Zimbabwe is reckoned as being six kilometers from Harare City center.

People began working on the development of the Catholic University in Zimbabwe in September, 1996, though it did not get off the ground until 1998.

According to The Financial Gazette of November 27, 1997 (p. 1), rumors had it that there was in house fighting as to who was going to lead the Catholic institution. The Friends of a Catholic University in Zimbabwe was divided into two factions. One faction supported the Catholic Church hierarchy taking control of the university. They wanted the institution to be under the control of the local indigenous people. However, the local indigenous clergy did not have higher education qualifications. Neither did they have experienced personnel running and administering higher education institutions. They could not raise adequate funds for the university capital and current cost.

The other faction wanted the Society of Jesus (Jesuit Fathers) to run the Catholic institution. The ordinary Catholic did not care who was going to lead the university – they just wanted a Catholic University being in place in Zimbabwe. Again if the ordinary Catholic's opinion were sought after, probably the ordinary Catholic would have preferred the Jesuit Society taking possession of the Catholic University in Zimbabwe. The development of the university would be reassured and it's continued existence guaranteed. The Jesuit Society is perceived as having the money and the teaching personnel. The people want the education of their children entrusted in good hands. At its inception, the Catholic University in Zimbabwe is the purview of the Catholic Church authorities.

Towards the end of November, 1997, the local press announced that the Catholic Church was constructing structures for the university. They envisaged that the first phase of the university was going to be ready for the September, 1998 semester. They wanted to begin with three faculties as follows: applied science, business studies and education

and humanities. The Catholic University in Zimbabwe was expected to have the above three faculties in place, however, a strong emphasis was going to be placed on computers and related technological teaching methods. At present the student enrollment stands at 41. As other faculties are added, a maximum of 2,000 to 2,500 student enrollment will be expected. Demand may warrant additional campuses in other urban centers.

The Catholic University in Zimbabwe opened its doors in February, 1999. The project is estimated to cost $500 million. Already ten blocks of structures are in place. According to the pamphlet handed to me by Sr. Dominica, "the Italian Bishops' Conference has given [us] a donation which enables [us] to open the University to its first 30 students in September 1998." She went on to say that the Italian Bishops have pledged themselves to support the University financially for the first three years. While the Catholic community in Zimbabwe is grateful for the kind help rendered by the Italian Bishops' Conference, they nevertheless know too well that the future development of the Catholic University in Zimbabwe squarely lies on their own shoulders. The Catholic community can not afford being complacent about their responsibility over the University.

The development of the Catholic University in Zimbabwe is slightly different from the beginnings of Africa University and the National University of Science and Technology. Whereas Africa University and the National University of Science and Technology started by using borrowed facilities, the Catholic University in Zimbabwe at least started with its own structures in place, even if some are temporary.

The christening of the Catholic University in Zimbabwe buildings was held on March 5, 1999. There were 14 priests, a sizeable number of nuns and a large number of Catholic faithful. The students acting as ushers directed the visitors where to park the vehicles and escorted them to the venue for the university dedication. The ceremony was held in a marquee and was presided over by the archbishop, Rev. Patrick Chakaipa of Harare. Absent were the representatives of the government. However, the Arrupe Jesuit College's and the Catholic Chishawasha Regional Seminary's rectors were present. The ceremony started with a lady bringing a clay pot full of water on her head to the archbishop. The archbishop blessed the water symbolizing exorcising evil spirits from it. He later prayed over the university buildings and a number of crucifixes held in a basket. He sprinkled the blessed water over the university structures and the crosses imploring God to illumine the hearts and minds of the teachers and students who were using the university facilities. He later entered each of the university rooms and hang a crucifix on the wall. The archbishop could have sought the assistance of the priests present hanging the crosses in the rooms. He insisted on placing them all by himself. As this newest university in Zimbabwe embarked on its mission, saving time probably was the last thing on his mind.

CHAPTER 7. SUMMARY AND CONCLUSIONS

I have tried to provide a general overview of the developments related to formal schooling and higher education institutions in the history of Zimbabwe from the time of contact with the Portuguese through the British colonial occupation and up to the present post-colonial era. Following is a summary of those developments as well as some of the lessons that can be derived from the Zimbabwean experience.

The Monomotapa empire existed around the time of Charlemagne. The Monomotapa rulers like Charlemagne knew the art of empire building and its maintenance. Where it was possible, the Monomotapa employed the art of diplomacy, alliances and war if need be. The empire grew in leaps and bounds. *Pax Monomotapa* held sway. At the beginning of the 16th century signs of decay and fragmentation in the Monomotapa empire began to show. Corrupt, inefficient and ineffective Monomotapa rulers assumed the leadership in the empire. Then greed, rivalry and internecine warfare became the order of the day. The invasion of the empire by the hordes of Zumba cannibals from the Congo river basin areas ransacked what civilization remained of the empire. The Portuguese arrival in the 17th century began to restore some semblance of law and order. In the same manner the British occupation of the remnants of the Monomotapa in the 19th century stopped the wanton Zulu invasions, murder, plunder, looting and pillaging.

The Arab Muslims in North Africa had universities that predated Cambridge and Oxford as the first English universities. The Muslim universities of Al Azhar in Cairo, Egypt, Qarawlyine in Fez, Morocco and Sankore in Timbuktu in the ancient empires of

the western Sudan were designed to produce first and foremost Muslim clerics. Clerics were Muslim leaders and scholars who specialized in the study of their sacred book, the Koran as well as in the Muslim faith and doctrine. However, the arrival of the institutions of slavery and colonialism stifled the indigenous institutions of learning in the entire continent of Africa. The Christian Churches in the 19th century slowly but painstakingly re-introduced institutions of higher education, though in a humble manner. The Christian organizations of note in the early years were the Church Missionary Society, the Free Church of Scotland and the Roman Catholic Church that initiated the beginnings of western university institutions in Africa. The colonial government authorities and individual philanthropists in America and Europe assisted the Christian missionary initiatives with financial support.

The Christian university was established for the purposes of producing a well trained and informed core of Christian leaders that would teach and lead the people. They were vested in the Bible as well as in the Christian faith and doctrine. The Christian and Muslim related universities were both in agreement that they were providing further education for promoting the interests of their respective religions and the socio-economic and political life of the respective religious communities.

The colonial authorities showed interest in the provision of higher education at the end of World War II. London University spear-headed the scheme of establishing university colleges in the British possessions in Africa and the West Indies. Similarly, Louvain University in Belgium initiated a university college in the Congo. France was no less enthusiastic about establishing university colleges in the African possessions, and

the universities of Bordeaux and Paris initiated the venture. The newly established university colleges were to serve regional areas rather than an individual country. The African university colleges trained a tiny core of an elite of highly groomed bureaucrats. The training of technocrats, artisans and technically skilled personnel was not in the scheme of things at that time.

Following Zimbabwean Independence in 1980 simmering tension and distrust existed between the new government and the Christian missionary organizations. The colonial experience demonized the Nationalist guerilla forces as a bunch of atheists who were anti-Christian and anti-western civilization. Christianity was shrouded in a cast of European culture. Over time a new working relationship of mutual trust, understanding and cooperation evolved between the Christian Churches and the new government. The traditional missionary education authorities adopted new attitudes in light of the new post-Independence dispensation in the manner they responded to the new socio-economic and political realities. The responsible authorities began reconstructing and modernizing their war-damaged school infrastructures. The new post-Independence state-church relationship was of equals.

Although the government and the Church organizations have separate institutions of higher learning, together they provide opportunities for meeting the countries skilled science and technology manpower requirements. The working relationship between the government and the ministers of religion has been in existence throughout the Monomotapa, Portuguese, British and the post-Independence regimes. Religious representation is expected in the life of the community and society at all levels. Religion

pervades all the facets of the individual indigenous people. Hence religion is a stabilizing force in all institutions, universities included.

The church-related universities operate on the charter that there is no discrimination on the grounds of disparity in religious worship inter alia. The staff and students in a religious university institution must not be under any coercion to believe and practice any particular kind of religious belief. All members in a university institution must be free to live out their lives governed by the strength of academic freedom in the institution. The university campus must be free from being used as a political and religious camping and recruiting ground. Students in a religious university no less than a government run university must be free to practice their religion on campus or to go off the campus for religious worship. In religious universities there must be a separation of functions between religion and university functions qua university. In other words religious functions that may need money and time must not be at the expense of the university's educational funds and time. University as such is first and foremost an institution of academic inquiry, research and teaching.

The missionaries and the civil government have often differed with what they perceived as constituting the objectives of introducing literacy to the African child. The missionaries thought literacy would help the African child to read the Bible and related church literature. The colonial Europeans thought literacy would make an African child a better worker and that he could learn faster to operate machines and understand the commands given him by the European masters. Post-independence Zimbabwe has been characterized by a relatively peaceful coexistence between the Africans and the

Europeans. The government has taken a lead role in the provision of education to its citizens. This is a reverse of the experience in past eras in which the colonial government employed the missionaries and their church institutions to provide schooling to the African population.

The success of the post-independence government in providing universal primary and secondary education has created new problems. There is a crisis of lack of access to higher education in Zimbabwe. To this end, the government is trying to address the problem by instituting new public and private universities. At the same time, the government is converting the former teachers' and technical colleges to the university level. The traditional Christian churches, on the other hand, in partnership with the government, have assumed a reduced but important role in providing education, including higher education. Many of the most prominent denominations have begun to develop or have publicly announced their readiness in establishing church-related universities in the country. The government alone is not in a position to address the crisis of the lack of access to higher education on its own. The magnitude of the problem has brought the government and the churches together in a new partnership to meet the needs of the Zimbabwean citizens.

The Evolution of Contemporary Higher Education in Southern Africa

According to Eric Ashby (1964, p. 14), it took time to initiate university education for the African child. Both the colonial governments and the missionary bodies were hesitant when it came to starting an institution of higher learning for the African child. In 1874, the Church Missionary Society started a theological seminary at Fourah Bay

College in Sierra Leone in West Africa. In 1876 the Church Missionary Society made an arrangement of an affiliation between the University of Durham in England and that of the Fourah Bay College. The University of Durham was to set degree examinations for the Fourah Bay College students. In this way a small number of students in West Africa were the first to receive some university education.

Following World War II, the British colonial government began implementing the findings and recommendations of the Asquith Report. London University degrees were to be devolved to the institutions of higher learning in the colonies of West Indies, Ghana, Sudan, Nigeria, Uganda (East Africa) and Zimbabwe (Federation of Rhodesia and Nyasaland). The Colonial Office funded the scheme while the Inter-University Council for Higher Education provided the colleges in the colonies with teachers. The university colleges in the colonies were under the umbrella of London University. Although the university colleges in the colonies were separated physically from any other London University colleges, they nevertheless shared common curriculum, examinations, degrees and diplomas, and they were governed by the same university regulations. The entry requirements for the universities colleges of Ibadan (Nigeria) and Accra (Ghana) were more exacting than those for the universities in Scotland and Ireland, and much more exacting than the entry requirements for universities in America, Canada, and Australia.

Each colonial power in Africa bequeathed its metropolitan university education system paradigm to its colonies. The Louvanium University in Kinshasha in the Democratic Republic of Congo was the replica of Louvain University in Belgium.

France used two of its metropolitan universities, the Universities of Paris and Bordeaux, as models in establishing universities in its African colonies.

According to Saint (1992, p. 1), universities in Africa have grown from just six institutions in 1960 to more than 100 in 1993, with a corresponding rise in enrollments. A few new universities in Southern Africa have since come into existence. The first generation of African Universities have been training African students to replace the colonial monopoly in the socio-economic fields in Africa. Since Independence, relevant curricula has been adopted to reflect the Africans changing realities, priorities and research in critical areas necessary for African development. Of late it seems most universities in Africa have a bias towards science and technology. The African economies need skilled manpower with science and technological know-how.

The Evolution of Higher Education in Zimbabwe

Why did Zimbabwe still have only one fledging university a little over ten years after Independence? The University of Zimbabwe was after all not of its own creation. Malawi and Zambia, Zimbabwe's former partners in the ill-fated federation of Rhodesia and Nyasaland had already developed full-fledged universities in their respective countries. Zimbabwe seemed to be suffering from a higher education lethargy. On the other hand, the expansion of primary and secondary school facilities were phenomenal. An array of teachers', technical and agricultural college institutions were in place. But the provision of more university and college institutions in the country did not seem to be keeping pace with the school needs of the primary and secondary graduates. Raising the Harare Polytechnic and Bulawayo Technical colleges to the University of Zimbabwe

college levels was but a stop-gap solution. It was the first post–independence attempt to provide university college education in the country. The development of the National University of Science and Technology in 1991 in Bulawayo signaled the beginning of the new government sponsored universities. The church-sponsored institutions followed suit thereafter.

Since Independence in 1980 Zimbabwe has had an appreciable pool of Ordinary and Advanced level graduates from the high school education system. Since 1985 to 1996 Cuba trained a little over 2,000 Zimbabwe secondary school science teachers. Some Zimbabwe science teachers trained in Cuba pointed out that Cuba was a small country and was endowed with fewer natural resources in comparison with Zimbabwe. The question that arose was, if Cuba could train adequate manpower requirements for itself, why did Zimbabwe not do likewise?

To begin with in Zimbabwe there is a lot wastage and under utilization of physical structures and human resources. Many Ordinary and Advanced Level Zimbabwe graduates go without training at all. Furthermore, there are building structures in provincial training centers that lie idle and are under utilized. For example Bindura Provincial Training Center has all the facilities for university college training. Zimbabwe at its current stage of development needs a cadre of university college trained personnel. The Provincial Training Centers train people on weekends and offer short term programs during the year, but that is not making full use of the facilities at hand.

Recruiting Cuban doctors suggests that Zimbabwe does not have enough trained doctors of its own, yet there are big hospitals in Harare and Bulawayo and other

provincial towns that could provide training for medical students using the hospital facilities. If the government and the professional communities are serious about having adequate trained manpower for any sector in the country needing trained personnel, they could use the facilities in the country's existing institutions more efficiently. It is much more beneficial for the country to train its own manpower or to send its citizens outside the country for training than to hire a transient foreigner to fulfill the manpower needs.

So, in Zimbabwe a second generation of universities is now emerging. The second state run university, namely the National University of Science and Technology, specializes in industrial technology, applied sciences and commercial subjects. There is a big drive in upgrading the technical colleges into university colleges to improve and raise the students' technical skills in fields like electrical, mechanical and automotive engineering. Of the seven technical colleges countrywide Bulawayo and Harare Polytechnics and Mutare Technical College are the only ones currently in the process of being raised to the Bachelor of Technology status. Each student in the technical fields must be computer literate. In the education field, there are five teachers' colleges training student teachers for the secondary school sector. Of these Gweru and Chinhoyi teachers colleges are now offering degree programs. The remaining three colleges, namely Belvedere, Hillside and Mutare Teachers' Colleges, are earmarked for becoming university colleges with the possibility of becoming universities in their own right. There are eight colleges that train student teachers for the primary school sector. Bondolfi Teachers' College run by the Catholic Church is one of the three private teachers' colleges, along with Morgenster Teachers' College of the Reformed Church in Zimbabwe

and Nyadire Teachers' College of the United Methodist Church, that are now offering primary teachers' education. The other five colleges are government owned and run. Masvingo Teachers College is the first of the primary school colleges to be raised to the level of a University College.

The first generation of universities in Africa is being reassessed as a result of changes that have occurred in the world, in Africa and in the universities themselves. Internationally, the emergence of global markets has created a competitive world economic system characterized by rapid knowledge generation and technological innovation. As the cliché goes, people countrywide and worldwide are living in a global village. Therefore the African universities are not in isolation. They are a part of the world university systems.

Africa is portrayed as the most rural, backward and poor continent in the world. Viewed as such, Africa is characterized as having high population growth rates. With the introduction of universal primary and secondary education in the post-independence era, student numbers eligible for entering the small and nascent universities often over-stretch the meager university facilities and resources. University enrollments have increased much faster than the capacity to plan for and finance the unprecedented student growth in the universities. Each African country without exception has failed in upholding the principles of higher education issues such as quality, relevance, efficiency, equity and governance in the institutions of higher learning. Funding the universities has not been commensurable with the increases of university institutions and students seeking university education. Inflation in the African economies did not make things any better.

As pointed out in the Christian Science Monitor of September 23, 1988 (p. 17), "the demand to produce more skilled workers while spending less money can only lead to overcrowding, poor teaching, impoverished research and frustrated, embittered students and staff." The costs of school equipment and textbooks has risen beyond the reach of most students and higher education institutions. Capacity for critical and innovative thinking that nurture national, professional and cultural values has been given less attention because of poor university funding. Issues of accountability, good governance and efficiency in running the institutions of higher education have been eroded by the lack of incentives and commitment to the interests of higher education. Researchers and teachers have left the African institutions of higher learning for greener pastures where working conditions and financial remuneration are more satisfying and lucrative.

The missionary churches like the United Methodist, the Seventh Day Adventist and the Roman Catholic have put in place church-related universities. As private universities, the student enrollments are very small because of the financial constraints. Already Africa University and Solusi University have experienced student unrest allegedly arising from the high cost of school tuition. The government of Zimbabwe, where possible, is willing to help out the church-related universities. Many avenues of public-private co-operation in providing higher education indicate that a good working relationship exists between the Christian Churches and the Government of Zimbabwe. Other church-related universities sponsored by the Methodist Church in Zimbabwe, Reformed Church in Zimbabwe and the Anglican Church are in the offing.

The Report of the Commission of Inquiry into the Establishment of a Second University or Campus in Zimbabwe (1989) suggested that there must be a university college of distance education supporting the conventional university education in Zimbabwe, which led to the launching of the University College Distance Education Program at the University of Zimbabwe. The distance education program started offering a Bachelor of Education degree program in Educational Administration, Planning and Policy Studies in August of 1993. The University College of Distance Education started with an initial enrollment of 500 students drawn from across the country. The students were drawn initially from the teaching profession targeting the headmasters, headmistresses and senior teachers. Previously the fully-fledged teachers holding teachers' college diplomas in education had to spend two years at the University of Zimbabwe to receive the same degree. However, with the introduction of the University College of Distance Education Program, the teachers enrolled for the program do not have to leave their employment. Instead, they spend four years studying for the degree by distance education. This innovation was viewed as necessary in improving the quality of education in the schools, and has grown to the point where it produced 4,000 graduates in May of 1998. Distance education programs are being explored as the most cost-effective strategy to overcome shortages in the high-level manpower skills that are needed for sustainable development. Fifteen provincial and district distance education centers have been developed to provide at least a minimal face-to-face interaction between the tutors and the distance education students on one hand and student to student on the other hand.

The apparent success of the University College Distance Education Program at the University of Zimbabwe has given rise to the creation of the Zimbabwe Open University, which has been granted a university charter to operate as an autonomous university. The charter enables the Zimbabwe Open University to receive its own budget from the government and to have its own Vice Chancellor, registrar, librarian, lecturers and professors like other conventional universities in the country. With the creation of the National University of Science and Technology, Africa University, Solusi University, the Zimbabwe Open University and the many other higher education initiatives that are currently underway in Zimbabwe, we are experiencing a diversification of education opportunities that will be of great long-term benefit to the country and its people.

It is evident from the Zimbabwe experience that higher education institutions have a strong reciprocal relationship with the time and place in which they are situated, as stated in the opening thesis of this research. The current explosion of new higher education institutions across Zimbabwe is clearly a product of its historical and contemporary evolution as an independent country. At the same time, it is apparent that Zimbabwe's future as a player in the family of global nations is increasingly dependent on a strong and responsive system of higher education institutions focusing on the needs of the country and its citizens. Zimbabwe's future as a nation and the future of its higher education institutions are inextricably linked.

Lingering Issues

Yes, there are still enormous problems in the institutions of higher learning in Zimbabwe. College tuition and book fees are too expensive, as is the cost of the student

accommodation, transport, and food for the majority of Zimbabwe students bound for the institutions of higher learning. Therefore, the provision and cost of higher education in the Zimbabwe context continues as a national problem and must be addressed in a comprehensive manner by the country as a whole. Following are some considerations in that regard.

Accountability:

University institutions require a lot of funding. No university can function without a substantial amount of resources. In all of the college and university institutions I visited students were not happy with the seeming lack of checks and balances in the manner the monies for the institution were handled at the administrative levels. However, it appears that the lack of transparency and accountability in money matters has been an intractable problem countrywide. In the wake of the national fuel shortage crisis at the beginning of the year 2000, the State President deplored the rampant corruption, both in the government and private sectors. If corruption is that widespread, surely mechanisms can be put in place to make sure that the meager funds earmarked for higher education and other vital sectors of the economy are accounted for and put to proper use.

A common complaint at several of the college and university institutions I visited was that some higher education institution authorities did not adhere to appropriate forms of division of labor, responsibility, accountability and transparency in their administrative practice. Higher education authorities are not trained to be building constructors or commercial experts. They are trained as school administrators and teachers. Properly trained authorities should take care of the required physical structures in the institutions

of higher education. Mechanisms of checks and balances, including audits, should be in place in every institution of higher education. The absence of checks and balances exposes office-bearers to temptations, bearing in mind that the majority of the office-bearers have had little or no office management responsibilities before. A culture of accountability, transparency and responsibility must be cultivated and enforced.

Another control mechanism in the institutions of higher education would be rotation and limit in the tenure of office. If office-bearers have acquitted themselves well in the execution of duties they could be accorded a second chance for re-election. Career office-bearers in the institutions of higher education should be discouraged. Permanent office-bearers have a tendency to corruption, inefficiency and ineffectiveness. In short office-bearers in the institutions of higher education should be expected to move around.

A Balanced Curriculum:

The introduction of the economic structural adjustment program in 1991 brought about the need to have expanded training opportunities in sciences and technology to cope with the changed realities in the economy. This led to the establishment of the National University of Science and Technology, as well as several new technical colleges that are now offering applied science subjects and allied industrial and technological subjects. The University of Zimbabwe is also having to change its emphasis to the new science and technological subjects. Apparently the applied sciences and technology-related subjects have caught the imagination of the young college-bound students, but there is a danger in the institutions of higher learning over-emphasizing the study of sciences and technology at the expense of social studies, humanities and arts subjects because the future

generations will lose the values of a civilization that have accumulated over the years. The institutions of higher education must provide room for all disciplines, not just the sciences and technology, so there can be a balance in the school curriculum, including arts and social studies as part of the science and technological curriculum. It has a balancing effect in the social life of the institutions of higher learning, and thus of the country as a whole.

Americanization of Higher Education:

The introduction of global economic markets coupled with the founding of Africa University and Solusi University by missionary organizations whose origin was from the United States of America have both influenced the adoption of the American education system in Zimbabwe. The University of Zimbabwe, the primary university in the country, has also abandoned its British origins and has adopted the American semester-based education system. In addition, the learning and teaching arrangement have taken the pattern of courses, rather than tutorials. Learning and teaching in course patterns has become the hallmark of the Zimbabwe education system. It is intended that the adoption of the American system of education (semesterization and course work) will introduce some flexibility in the otherwise rigid system of education adopted from Great Britain.

With the Zimbabwe Open University in place, the possibility of a speedy introduction of university status to the teachers' and technical colleges is greatly enhanced, since they will be able to use the course-based learning and teaching materials developed for the new distance education programs. Initially the Zimbabwe Open University will be a curriculum provider, but it will also become an umbrella examination

body for the teachers' and technical colleges' students. In time the individual teachers' and technical colleges will be enabled to become universities in their own right.

In the last few years, the American reading materials and technologies have been finding their way into the Zimbabwean school systems as well. The adoption of the American education system in Zimbabwe has come at the most auspicious time. Zimbabwe is faced with a huge number of high school graduates wanting to enter institutions of higher education. Physical facilities for higher education are not available. Adequately trained teaching personnel are not available either. The government has no money to fund new institutions of higher education. The distance education system using the American reading materials and technology seem to be the only viable option capable of providing opportunities for higher education for the majority of young girls and boys.

Geographic and Political Distribution of New Institutions:

In providing higher education institutions, the government has been cognizant of political, ethnic and tribal factors that impact education. The country is divided into eight provinces for political and administrative purposes. According to the government's overall plan every province must be provided with teachers' and technical colleges. However, some of the provinces have not yet received a college, which causes great concerns to those affected. A situation arose in the case of the Midlands Province where the a local teachers' college was raised to the university level. The education stakeholders in the province were not happy about it and they sought having a new university built from scratch instead in the provincial capital – hence the beginning of the State University in the Midlands. Every province in the country no less than the

government appreciates privately sponsored universities, but the government must also fulfill its obligations instituting government-sponsored university's in the provinces. It represents a national commitment to providing adequate facilities for higher education to all citizens.

Visiting the colleges and universities throughout Zimbabwe as a researcher was an eye opener for me. I was able to talk to and see students and teachers in their real-life conditions. Their hopes and aspirations for a university education that is cost-effective and accessible to many people was stemming from their own life conditions, whereas the paradigm of higher education in the past had been defined by the aspirations and world view of the western elite derived from their perceptions of a prestigious university in a non-Zimbabwean context. With the competition brought about by the development of new public and private institutions of higher education in Zimbabwe, we are witnessing the emergence of new forms of higher education that are suited to the needs of the people being served. This bodes well for the future of higher education opportunities for Zimbabwe's citizens, and thus for the future well-being of Zimbabwe as a nation.

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